

Zachariah Jacobs

1818 ~ 1851

Printed December 2017
The author invites and welcomes any corrections,
Suggestions, or comments.
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FORWARD

Zachariah Jaques has always been a mystery to me. Growing up, the only source of information about him was Donald Haynie's half page biography and it raised more questions than it answered. What and where is Baddesley Ensor? What brought Zachariah to Foleshill? What occupation did he follow? Why did he join the Church of Jesus Christ of Latter-day Saints and risk everything to come to America? And of course, the big one, what happened to him? Did he really die of cholera in St. Louis or did he just slip away to find adventure unencumbered by a wife and children?

Donald Haynie cannot be blamed for his terse and generalized history. Zachariah only lived to be thirty-three and did not have the privilege of growing old among his posterity and sharing his life story with them. His youngest child and my great grandmother, Mary Maria, was not quite one year old when he left the family to come to America. In addition, he did not leave a shred of evidence about himself. The signature on his marriage registration (pictured on the cover) is all we have and it is quite probable that his name was all he could write. He certainly was in no position to express himself in any way that we could receive. As a result, his story must be told through the voices of others.

Surprisingly, there are many sources from which to construct the life events and experiences of Zachariah. Thankfully, the English were dependable and democratic in their record keeping and the life events of someone even as poor and unremarkable as Zachariah were noted. The Victorians also enjoyed creating commissions and writing reports on nearly every aspect of their economic and social life. These have been very helpful in understanding Zachariah's world. Additionally, some of Zachariah's companions recorded the experiences they shared. The authors of various journals and memoirs can, to some extent, give a voice to our mute subject. While these sources provide the facts there is little that reveals his thoughts, feelings, attitudes and character traits. I have tried to avoid attributing any to him unduly, although a careful reading of the facts can be revealing.

Looking only at the facts, a faint sense of Zachariah's character is discernible. The pattern of his movements through the Midlands from Baddesley Ensor to Foleshill to Bilston, back to Foleshill and then to New Orleans and up the Mississippi to St. Louis in hopes of reaching Zion attest to a strong desire to find something better than what he had—a better wage, a better occupation, a better life. This movement was motivated by hope or desperation or maybe both. A desire for change is likewise demonstrated by his embracing Mormonism with its egalitarian and progressive doctrines. Yet, as transient as he was, as open to risk and change, he remained firmly tied to those he loved. After the terrible accident in Bilston, he fled north to his home parish in Warwickshire. After being released from the Stafford Gaol, he returned to Sarah Clewer, and married her. And most importantly, as I was relieved to learn and just as Donald Haynie reported, he did die in St. Louis and was buried there. It is important to know that he died just as he was preparing to bring his wife and children along to Zion with him. He was true to them until the very end.

I have included chapters about Zachariah's ancestors and siblings because these too reveal who he was. No one exists outside the context of his family. In some ways Zachariah's life stayed true to ancestral patterns. The Jaques were transient people, moving nearly every generation. He continued that tradition. Most of his siblings worked in the coal mines. He did too. But unlike them, he was willing to take significant risks to change, embracing a new religion and a new country. Interestingly, even after his death, Zachariah's family maintained

ties with his siblings and their families. Three of his grandsons, including my grandfather William Jackson, would return to England to find and reconnect with some of them. My mother remembered her father receiving formal death notices, edged in black, from the English cousins. Across the years and miles, family bonds remained strong.

It is my hope that this little history will bring Zachariah into sharper focus for those who know him and introduce him to those who do not and thus forge a bond between him and his posterity.

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November 2017
Dallas, Texas

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JAQUES ANCESTORS

The name Jaques is spelled a variety of ways. Because most of Zachariah's Jaques ancestors were illiterate or only marginally literate, they had little control of the way their name was written and the spelling of the name was really up to the record maker. Rather than standardizing the spelling, I have generally adopted the spelling used in the records. In cases where multiple records exist for an individual, the earliest (e.g. christening or birth registration) has been used.

The whims of the record maker were not the only destabilizing force at work on the Jaques name. It also seems to have changed over the course of time. In the eighteenth century it is usually spelled Jaquis or Jaquiss. By the nineteenth century the "i" is dropped and it nearly always appears as Jaques or Jacques. Still, strange variants of the name appear into the mid-nineteenth century such as Jaquish, Jakes, Jakeways and Jacquiss. The christening and civil birth records for Zachariah are illustrative. Our subject was christened Zachariah Jaques in 1818. His name appears as Zacriah Jaquiess on his marriage record in 1841, although he signed his name Zachariah Jaquess. The christening records for his children appear as Mary Maria Jaquiess (1842), Sarah Ann Jaquis (1845), and Josiah Jacques (1848). His last child Hannah was not christened in the Church of England but the name on the civil registration of her birth is Hannah Maria Jaques (1850). All were born in the same village of Foleshill, Warwickshire.

Zachary Jaquis

The earliest of our Jaques are found in the parish of Coleorton in western Leicestershire. A Zachary Jaquiss was buried in Coleorton 9 September 1720 and his widow, Elizabeth, was buried 31 March 1729.¹ Some trees include parents and even grandparents for Zachary, but this is only conjecture. The Coleorton registers are incomplete and sometimes illegible and other documentation is scarce. The strongest evidence for the seventeenth century ancestors is the consistent use of the name Zachary or Zachariah which can be found in nearly every generation from this burial in 1720 to the middle of the nineteenth century.

There are, in fact a surprising number of Jaques in the parish registers of Leicestershire in the seventeenth and eighteenth centuries. No one seems to know where they originated although it is generally supposed that Jaques is a French Huguenot name. A note in a transcription of the parish registers of Marksfield, Leicestershire relates the following:

A somewhat romantic story attaches to the Jaques family living in this Hundred. Tradition related that two infant brothers of the name were transported to England in a hamper (covered by a sheet bearing the family arms!) on the eve of the massacre of St. Bartholomew, 1572.

¹ Church of England, Parish Church of Coleorton, Leicestershire, *Bishops transcripts*, Family History Library, British Film 590866. The Bishop's Transcripts start with 1600 but are very spotty until about 1700. After that date, records for several more intermittent years are missing.

In spite of the French appearance of Jacques or Jaques, the name as Jakes is met with hereabouts in much earlier times.²



St. Mary the Virgin, Coleorton, Leicestershire, England

William Jaquis

Although it is not clear if Zachary and/or his wife were born in Coleorton, it seems that they had a son, William, christened in the parish on 15 October 1682.³ This William married Elizabeth Gilbert in 1709 and had two children. When Elizabeth died in January of 1715/16, William took a second wife, Frances. Together they had four boys. The eldest was named Zachary, after his grandfather, and was christened 22 January 1717 in Coleorton.⁴ The younger three children were Thomas, James and Philip.

² A. Bernard, Clarke, preface to transcribed parish records of Marksfield, Leicestershire, FHL British Film 585285, item 1.

³ Coleorton, Leicestershire, *Bishops transcripts*, *op. cit.*

⁴ *Ibid.*

Zachary Jaquiss

On 26 November 1737, Zachary married Frances Taylor in Measham, Derbyshire, a parish located about six miles southwest of Coleorton.⁵ It was customary for a man to marry in his bride's parish and that is exactly what Zachary did. Frances had been christened 2 April 1714 in Measham although neither of her parents were.⁶ Her mother was from the nearby parish of Nether Seal in Leicestershire and a christening has yet to be found for her father. Zachary and Frances's first child, James, was christened in Measham 24 September 1738 but died the following February. A second child, also named James, was christened in Measham 10 February 1740.⁷ Sometime before June 1742 the family moved to Nether Seal where six more children, William, Elizabeth, Sarah, Zachary, another Elizabeth and Joseph were christened. Frances died and was buried in Nether Seal 11 June 1786 and Zachary followed her to the grave two and a half years later. He was buried in Nether Seal 28 December 1788.



St. Laurence, Measham, Leicestershire, England

⁵ Church of England, Parish Church of Measham, Derbyshire, *Parish registers*, FHL British Film 819695, items 1-4.

⁶ *Ibid.*

⁷ *Ibid.*

There is no clear evidence of the occupations of these earliest Jaques, but by the time Zachary and Frances were born in the early eighteenth century, they were on the move. The distances were not great, but the frequency of movement indicates that they were not attached to the land in a permanent way and were probably common laborers. It is probable that they worked in the collieries. It is interesting to note that both Coleorton and Measham were important mining areas in the Leicestershire and south Derbyshire coalfield where people had carried on surface quarrying since Roman times. The earliest known reference to the coal industry in Coleorton dates from a 1498 lawsuit that charged two “colliers” with felling trees on the property of John Beaumont, suggesting that mining was more than a part-time activity in the parish.⁸ By the second half of the sixteenth century, the industry had become more sophisticated with the introduction of shaft mines, primitive drainage equipment, and a more capitalistic approach. It has been estimated that by this time Coleorton and Mesham were each producing at least 5,000 tons of coal per annum for both domestic and industrial purposes such as lime-burning, brick making and other trades.⁹ Demand was increasing due to the scarcity of wood compared to which coal was cheaper, easier to transport and store and had a higher heat value. The transition from wood to brick in house construction also accounts for the increase in demand as it required 7 tons of coal to produce about 16,000 bricks.¹⁰ When the antiquarian Willaim Wyrley visited Measham in 1596 his only comment was:

Mesham, or the hamlet upon Meesse, is placed at the southernmost part of Derbyshire, a village belonging to the Lord Sheffield in which are many cole mines, little else worthie the remembrance.¹¹

At about this same time the British historian and topographer William Camden wrote of “Cole Orton,”

This place hath a Cole prefixed to the fore-name of the pit-coles (being of the nature of hardned Bitamen), which are digged up to the profit of the Lord in so great a number that they serve sufficiently for fewell to the neighbour dwellers round about farre and neere.”¹²

In Coleorton, mining was carefully controlled by the Beaumont family which operated coal pits beginning there in 1572. They owned mines at Mesham too, but the situation was a bit different there. At Measham, coal was found on the former lands of Repton Priory which has been seized by the Crown in 1538 which in turn leased the land and its mineral rights to freeholders who worked the pits.¹³ Little is known of the ordinary coal miners but a study of the Coleorton parish registers has revealed that

⁸ Colin Owen, *The Leicestershire and South Derbyshire Coalfield, 1200-1900*, (Ashbourne, Derbyshire: Morland Publishing Co., 1984), 22.

⁹ *Ibid.*, 26-27.

¹⁰ *Ibid.*, 30.

¹¹ J. Charles Cox, *Notes on the Churches of Derbyshire*, (Chesterfield: W. Edmunds, 1877), vol. III, 488.

¹² William Camden, *Britannia*, Web edition. University of Birmingham, The Philological Museum, trans. Philemon Holland, hypertext critical edition by Dana F. Smith. www.philological.bham.ac.uk/cambrit/huntseng.html#leics1: accessed 28 August 2017.

¹³ *Ibid.*, 43.

between 1630 and 1640, colliers outnumbered all other types of occupations put together. Certainly all did not work full time in the pits and husbandmen and agricultural laborers undoubtedly worked at coal mining also.¹⁴ Lords of the Manor, lesser members of the landowning class, yeomen, small freeholders and colliers were all coal owners.

The mid-seventeenth century saw important changes in the coal industry including the introduction of the longwall system of mining which was first developed in Shropshire and then brought to the Leicestershire and south Derbyshire coalfield. Workmen with skills and knowledge relative to this new technology were invited to Measham from Bedworth in Warwickshire and Staunton in Leicestershire to implement it. This system reduced the amount of coal left underground in the form of pillars for roof support and thus increased the amount of coal gotten from the pit.

It was hard and dangerous work. Coal was “gotten” in the following manner:

Two 'gates' or subsidiary tunnels were driven off the main haulage road for a short distance. A heading was driven through the coal to connect them and when completed one side of the heading was advanced as a whole. . . . The area left behind was known as the 'waste', 'goaf' or 'gob.' Temporary supports of timber props were used at the face itself and 'pack' of fallen stone were built in the waste as permanent roof support. . . . Coal getting, as it was known, on a longwall face could be dangerous. Miners had to cut out a deep slot ('hole out') under the coal seam. A combination of roof weight, picks, iron bars and, where necessary, explosives was then used to bring down the coal ready for shoveling into tubs. Although 'sprags' (short wooden props) were used to hold up the coal during holing out, falls of coal were frequent, causing injury and death."¹⁵

A variety of skills were required in a mid-seventeenth century colliery. Besides those working underground hewing, drawing, heading and sinking, the pits at Measham in 1660 employed above ground

three repairers, two sharpeners, one blacksmith one whitawer (saddler or harness maker), three carpenters, one cooper who made barrels for the water gin, ten watermen who were constantly engaged in draining the pits, three supervisors, two horsekeepers and three woodmen who were responsible for the cutting of timber in local woods and its carriage to the pits.¹⁶

Yet despite the dangers and the relative skill necessary to work in the mine, wages were about the same as those of other laborers.¹⁷

The eighteenth century saw considerable technical improvement in mining, the most important being the introduction of the Newcomen steam engine, or “fire engine.” These were in use at Coleorton and Measham by 1720 where they were used to drain water from the pits which had almost brought production to a standstill in several mining

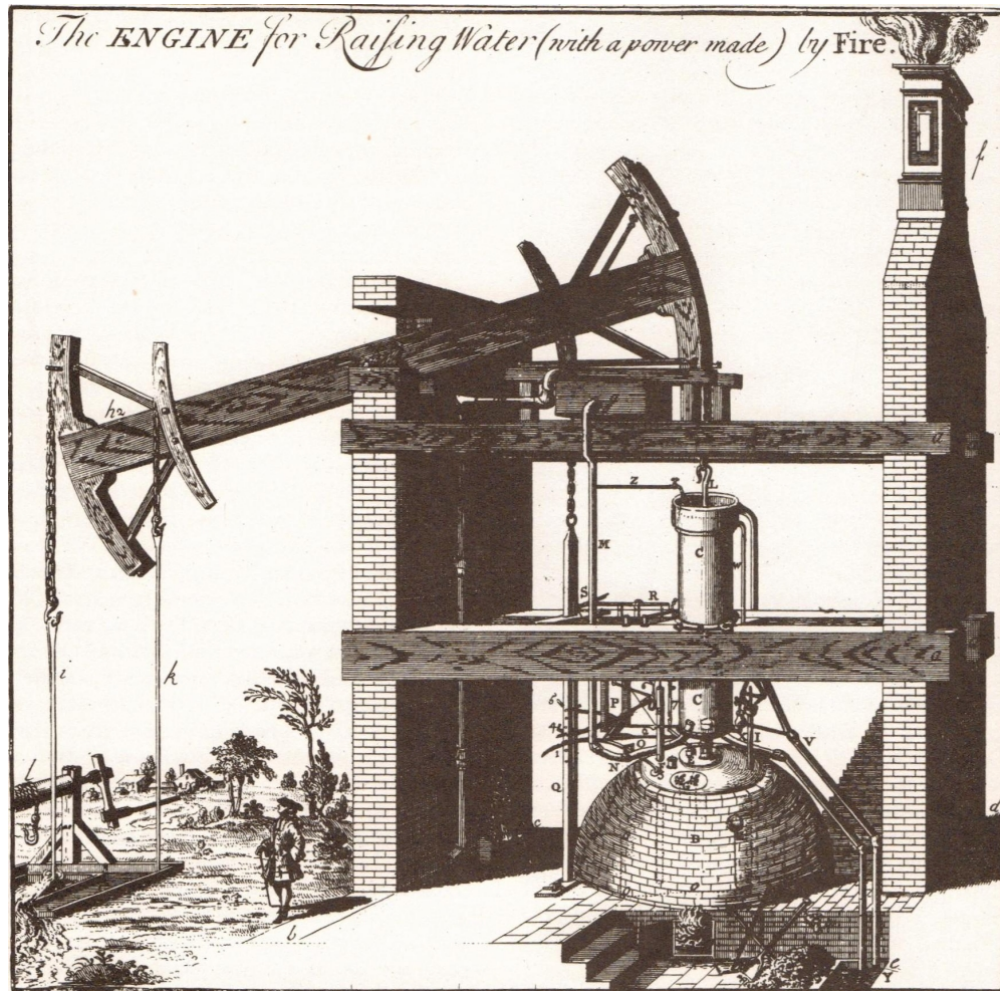
¹⁴ *Ibid.*, 42.

¹⁵ Geoffrey Hays, *Coal Mining*, (Princes Risborough: Shire Publications, 2000), 7.

¹⁶ Colin Owen, *op. cit.*, 70-71.

¹⁷ *Ibid.*, 82.

districts.¹⁸ The new engines were not only cheaper to operate and more efficient than teams of horses and “watermen,” they were much more powerful and allowed the sinking of larger and deeper pits.



A drawing by Henry Beighton 1717, probably of his Newcomen engine at Oxclose.¹⁹

Though perhaps more efficient, the working lives of many of the colliers were not much different from those of a century or more earlier and the work remained dangerous as evidenced by some of the burials recorded in the Measham parish Registers:

July 29 1714 Michael Blackbone buried. A collier out of Yorkshire
 Sep 13 1716 George Hodishisson killed by a fall of coales buried

¹⁸ *Ibid.*, 100 and 119.

¹⁹ Eric Preston, “The Newcomen Memorial Engine, Dartmouth,” *British Society for the History of Science Travel Guide*, November 12, 2011, www.bshs.org.uk/travel-guide/the-newcomen-memorial-engine-dartmouth: accessed 27 August 2017.

May 5 1722 John Usherriod Buryed Kild by a fall into a Cole pit
 Nov 19 1732 Aren Jones killed by a Fall into a Coalpit
 May 4 1735 William Taylor killed by an Accident in a Coalpit
 Feb 23 1751 Hugh killed by the Bursting of the Boyler at Oakthorpe
 Engineer
 Oct 20 1760 Francis Ramsall killed by falling into a coalpit
 Sep 3 1775 William Tunnicliff killed in a coalpit
 Nov 23 1785 Samuel Jewsbury was buried killed in a Coal Pit by a fall of
 Coal²⁰

There is no direct evidence to suggest that these Jaques ancestors were coal miners but as common laborers, it is probable that they were involved in the industry that dominated Coleorton and Measham where they were born, married and buried. The economy of Nether Seal, where Zachary and Frances lived from about 1742 until their deaths in the 1780s, supported the needs of the collieries. Here, small pits in low-grade seams had been worked occasionally for purely local use from early times. However, by the eighteenth century it was most important as a source of timber for the collieries at Measham, Oakthorpe and nearby Swadlincote. Its extensive woodlands, Seal Wood and Grange Wood, supplied a steady flow of timber required for underground supports and shaft-linings. Neather Seal parish also supplied brick clays to produce domestic and industrial bricks and tiles. These were increasingly used in the eighteenth century by the collieries to line shafts and sloughs.²¹ Zachary Jaques could have been employed in any of these occupations.

James Jaquiss

The pattern of frequent movement from parish to parish, evident in the life of Zachary, who was christened in Coleorton, married in Measham and buried in Nether Seal, was common among the mine workers who came as far as Yorkshire and Salopshire and moved among the mines of Leicestershire and Derbyshire.²² It was a pattern repeated by Zachary's son James who was christened in Measham, Derbyshire 10 February 1739 and married Elizabeth Martin on June 18, 1772 in Appelby Magna, Leicestershire. No christening for Elizabeth has been found. Based on their ages at the times of their burials in Austery, Warwickshire, James would have been about 33 and Elizabeth about 22 years old. It is interesting to note that while he signed his name in the marriage registry, Elizabeth could not.

²⁰ Measham, *Parish reigsters*, *op.cit.*

²¹ Colin Owen, *op. cit.*, 114-115.

²² Based on the records of the Measham pit in 1721, Colin Owen concluded that "Many of the workers were local men but there was a surprising amount of interchange of personnel between Measham and Swannington together with the use of "strangers" from Warwickshire (the "Griff men"), North Derbyshire and Shropshire who were no doubt required for their particular skills." *Ibid.*, 102.



St. Michael and All Angels, Appleby Magna, Leicestershire, England

The parish of Appleby Magna is situated just outside the Leicestershire and south Derbyshire coalfield. While the nearby mine at Measham provided employment, the fertile lands of the parish made agriculture an important activity also. Additionally, the clay sub-soil provided resources to support brick making.

By November of 1772 Elizabeth and James had moved just a few miles southwest into the Parish of Austrey, Warwickshire. The relocation was undoubtedly due to the enclosure of the common lands of the parish of Appleby in 1772 by the Parliamentary commissioners. Previous to this date, indeed from time immemorial, certain lands of the parish were “common,” and available to all parishioners for the pasturing of animals. Although the local gentry had gradually encroached upon this land for the pasturage of their own animals, on the eve of final enclosure Appleby still had 750 acres or a quarter of the parish in open arable field.²³ The poorer members of the parish were only able to survive by augmenting their meager wages as laborers with a cow or two that they could

²³ Alan Roberts, “Open Fields and Enclosures,” *Appleby Magna’s History*, www.applebymagna.org.uk/appleby_history/ar9_enclosures.html. : accessed 28 September 2012.

pasture on this common land. One local historian of Appleby, after a careful study of the parish registers has noted:

Common rights were of greatest value to the poorer sections of society and their loss was a devastating blow. A small allotment of land may have been sufficiently large to keep hens and grow vegetables, but it became impossible to support a few cows which could hitherto be kept on the commons . . . the economics of their husbandry was so finely balanced that the loss of the commons and heaths made their (the poorer members of society) living impossible. . . . After the upheaval of land tenure resulting from the Enclosure Award of 1772 . . . the numbers reduced to poverty were considerable.²⁴

The peasant poet John Clare (1793-1864), son of a farm laborer, expressed the sense of loss, anger and despair felt by the common man at enclosure when in his poem, “The Mores,” he wrote:

Inclosure came and trampled on the grave
Of labour’s right and left the poor a slave.²⁵

Indeed, enclosure and the financial hardship it created forced James and Elizabeth to leave Appleby Magna and move about four miles southwest to the parish of Austrey in Warwickshire in 1772. However, because poor relief was the responsibility of each individual parish, funded by a “poor rate” collected from parishioners, officials in Austrey were not welcoming and in fact tried to have James and Elizabeth removed. Most likely because of their poverty, the overseers of the poor of Austrey, unpaid appointees who administered relief, judged James and his obviously pregnant wife Elizabeth to be potential burdens on the Parish.²⁶ In November 1772 and again in January 1773, James was brought before two prominent local land owners. The parish paid for two trips to Mr. John Lunsford, Esquire, barrister and lord of Ansley Hall (in Ansley, a parish about 8 miles south of Austrey), and to Sir Roger Newdigate, Fifth Baronet, lord of the estate of Arubry in Nuneaton (a parish about 4 miles east beyond Ansley) for an “examination” to determine his proper parish of residence.²⁷ James was eventually taken to Warwick, 24 miles south of Austrey to be examined by the Justice of the Peace at the Epiphany Sessions of the Court of Quarter Sessions of the Peace which opened 12 January 1773. The Minutes book reveal that Sir Roger Newdigate Bart. and John Ludford Esq., on behalf of the Parish of Austrey, sued “for removal of James

²⁴ Richard Dunmore, “The Growth of Wealth and Poverty in Appleby in the Late 18th and early 19th Centuries: The Evidence of Appleby Parish Registers.” *Appleby’s History in Focus*, no.18. www.applebymagna.org.uk: accessed 31 October 2006.

²⁵ John Clare, “The Mores,” <https://www.poemhunter.com/poem/the-mores/>: accessed 4 August 2012.

²⁶ The office of overseer of the poor was created by the Act for the Relief of the Poor of 1597. The Overseers were replaced with Boards of Guardians by the Poor Law Amendment Act of 1834.

²⁷ Church of England, Parish Church of Austrey, *Accounts of the Overseers of the Poor*, FHL British Film 229124, item 1. Sir Roger Newdigate (1719-1806) was a politician and collector of antiquities. John Lunsford (1707-1775) was brother-in-law to Sir Roger, having married Juliana his third and youngest sister.

Jaquish and Elizabeth his wife from Austrey to Appleby.”²⁸ On hearing, the appeal was “quashed” by the Justice of the Peace and James and Elizabeth remained in Austrey where their first child, John, was christened 21 February 1773.²⁹ The parish paid for these trips as well as lodging and tolls, a counselor and two clerks.

Mr. John Lunsford, Sir Roger Newdigate and the overseers of the poor in Austrey probably took little comfort in the fact that their assumptions about James and Elizabeth were correct. The parish eventually provided assistance to the family by paying them for various services rendered to the community. The Overseers of the Poor Accounts for Austrey list payments made to James Jaquish in April 1774 for “8 weeks lodging Sarah Lunn, a poor woman.”³⁰ The parish paid James again in June 1774 for lodging Miss Lunn. In June of 1776, he was paid 10 shillings for “sparrows.”³¹ Between 1777 and 1784 “Jaquish,” “Jakes,” and “Jaques” are listed as receiving poor relief. These can only refer to James and his dependents as they are the only family with this surname or its variants in the parish records at this time.³²

James and Elizabeth eventually had nine children christened in the parish of Austrey:

John christened 21 February 1773
James christened 19 March 1775
Zachariah christened 16 April 1779
Mary christened 17 March 1782
Sarah christened 7 November 1784
William christened 10 June 1787
Joseph christened 25 March 1789 and buried 8 April 1789
Thomas christened 2 October 1790 and buried 27 March 1803
Joseph christened 23 December 1793

James is listed as a “pauper” in the parish record of the christenings of his fifth, sixth, seventh, eighth and ninth children which spanned a period between 7 November 1784 and 29 December 1793. This designated James as one who received charity for his upkeep, and while not usually a permanent condition, it put him on the very bottom rung of the social ladder within the parish. An examination of the Accounts of the Overseers of the Poor for the Parish of Austrey reveals that James and his family received regular assistance from the spring of 1782 through the spring of 1784 when the record breaks off. During these two years, James received small direct cash payments (usually about 1 shilling per week), bricks for his house, coals for his fire, victuals, meat, flour, even shoes

²⁸ Great Britain, Warwickshire Court of Quarter Sessions of the Peace, *Minute Books, 1772-1781*, FHL British Film 225185.

²⁹ Church of England, Parish Church of Austrey, Warwickshire, *Parish registers and poor law records*, FHL British Film 229123.

³⁰ *Op.cit.*, British Film 229124. It was common for the parish to pay the poor for services rendered to others in need.

³¹ Ridding the parish of pests was another way of earning relief.

³² Interestingly, a “Widow Jaquish” also received regular relief payments from the parish starting in 1777 and continuing 1784 when the record ends. This might be James’ mother, Frances, although I have found no other mention of her in the Austrey parish records. In 1782 and again in 1784 payments were made to Jaquiss sister.”

for “Jack Jaquiss” in 1783 (probably James’s ten year old son John). Occasional payments were also made to “Jaquiss sister” during these years.



St. Nicholas Church, Austrey, Warwickshire, England

It seems likely that James continued to rely on the parish for support after 1784. In the Accounts of 1799-1800 it was noted that “James Jaquist” was paid three shillings “for work at the Church walls.” He would have then been about 60 years old at the time. James died in March of 1816, at the age of 76 and was buried in Austrey on March 8. Elizabeth, age 71, died and was buried 18 June 1820 in Baddesley Ensor, Warwickshire where her son Zachariah and his family were living at the time.

Despite their father’s apparent inability to support his family, James’ children seem to have made their ways quite successfully in life following a variety of paths. With the Napoleonic Wars in full swing, the military offered a good career opportunity for young men of little means and two of James’ and Elizabeth’s sons chose this option. James, their second child, served first in the Horse Artillery from 17 May 1793 until 16 May 1797 and then in the Kings 24th Foot Regiment from June 1804 to June 1821.³³ All told, James served in the British Army for 21 years and was discharged for

³³ The Horse Artillery moved guns, gunners, ammunition around the battlefield, from position to position as needed. They were something of an elite, trained to gallop their very heavy guns and wagons at very fast speeds over all kinds of terrain. The Kings 24th Foot was, among other places, at Ghazapen, Bengal 24 October 1820. Matt Tompkins in an email of 1 March 2002, MLLTompkins@aol.com.

“constitutional debility” at age 42. His conduct was deemed to be “extremely good.” At the time of his discharge he was five feet 6 and ¼ inches tall, he had brown hair, hazel eyes, a fair complexion and listed his occupation as a “labourer.”³⁴

James married the widow Ann Martin Bates in Austrey on 14 June 1824 and appears in the 1840 Austrey Tithe Map as holding allotment 264, a small croft and cottage at the lower end of the village. The 1841 census for Austrey lists James and Ann, ages 64 and 60. James Power, age 8 was also living with them. James’s profession is listed as “Army.”³⁵ In the 1851 census, James appears as the head of household, age 75, a “Chelsea Pensioner”. Because he lived at home instead of at the British Army’s Royal Hospital Chelsea (a retirement and nursing-home), he was considered an “out-pensioner,” receiving a pension from the Hospital as did any soldier who had 20 or more years of service. James is living with his wife Ann, age 73 as well as Ann’s youngest son, John Bates, age 32, a farm laborer and his wife Ann and their four children.³⁶

James and Elizabeth’s sixth child, William, also served in the military. His enlistment record states that he was a corporal, born in the parish of Austrey and was enlisted near the town of Dover, Kent on the 19th day of April 1805 at the age of 18 for unlimited service.³⁷ William served for 13 years and 304 days, from 19 April 1805 until 16 February 1819 in the 52nd Foot and is listed as a “Waterloo Man.” appearing on the Waterloo Medal Roll of 1815.³⁸ The 52nd Regiment of Foot served in the Peninsular War in Spain and Portugal and was present at the siege of Badajoz and the battle of Victoria as well as the invasion of France. At Waterloo they stood in the center of the British line and were responsible for turning the flank of the French Imperial Guard in the final attack of the day. According to one expert:

The 52nd Light Infantry was a famous regiment that played a central role in many of Wellington’s most famous victories. They were one of the three British regiments in the Light Division, an elite formation trained differently from the rest of the army. Instead of standing in line and fighting as unthinking automatons under the lash, their job was to spread out in front of the main fighting line and fight (and think) as individuals. At Waterloo the 52nd in particular stood out. It was they (and the Foot Guards) who defeated Napoleon’s final, most devastating assault by his previously unbeaten Imperial Guard, an action which was the climax of the battle and led directly to the collapse of the whole French army.³⁹

³⁴ *Index to Chelsea Out Pensioners from 1806-1836* and *Index to Military Records*, and Great Britain, War Office, *Index to Military Records*, W.O.97 and Great Britain, War Office, *Soldiers documents: service documents of soldiers, containing particulars of age, birthplace and trade and occupation on enlistment, a record of service, including any decorations and the reason for discharge to pension, 1760-1872*. v. 437 24th Regiment of Foot. Horsley-McCormick, 1760-1854, FHL British Film 872392.

³⁵ 1841 British Census, HO 107/1130 folio 9, p. 12.

³⁶ 1851 British Census, HO/107/2013 folio 77, p. 19.

³⁷ Great Britain, War Office, *op.cit.*

³⁸ Waterloo medal roll 1815 database, Naval and Military Press Ltd, 2006, www.findmypast.co.uk: accessed 23 August 2010.

³⁹ Matt Tompkins in an email of 1 March 2002, MLLTompkins@aol.com.

According to his discharge papers, “William Jacques is about 31, 5 feet 9 ½ inches in height, brown hair, grey eyes, fair complexion, by Trade or Occupation a hosier.”⁴⁰

James’ and Elizabeth’s fifth child, Sarah, married William Emery, a laborer, on 18 February 1805.⁴¹ A laborer was only one rung above the pauper on the status ladder.

He earned what money came his way by contracting for work a day at a time with the gentlemen, yeomen and husbandmen of his village. This was a source of the variable casual labour needed to keep agriculture going, and the poor cottager could expect mainly seasonal employment at wage fixed . . . by the justices of the peace.⁴²

Zachariah Jaquiss

James and Elizabeth named their third child Zachariah, after his grandfather and great great grandfather. He was christened in Austrey 16 April 1779.⁴³ Although born in poverty, Zachariah managed to raise and maintain himself above the status of his father and none of his children ever fell to the level of “pauper.” At the time Zachariah married on 5 January 1801, at the age of 22, he was living about six miles from Austrey in the parish of Baxterley in northern Warwickshire where he was in the service of the Dugdales, lords of the manor whose seat was Blyth Hall near Shustoke.⁴⁴

Zachariah’s bride was Mary Maria Naylor whose family was from the neighboring parish of Nether Whitacre, where she had been christened 14 June 1778.⁴⁵ Although Mary Maria’s father, John, died a pauper and was buried at the expense of the parish, her mother was the daughter of John Walker, a comfortable yeoman of Nether Whitacre. As a young woman, Mary Maria was in the service of the Wheatley family at Nether Whitacre Hall.⁴⁶ At the time of her marriage to Zachariah, Mary Maria was living in the nearby parish of Fillongley where she may have been helping her elder brother James who had lost his wife the previous September (1800) and was left with three small girls.

⁴⁰ Great Britain, War Office, *Soldiers documents*, v. 657, 52nd Rgmt. of Foot: Illingworthy –Lowy 1760-1854, FHL British Film 893889.

⁴¹ Austrey, *Parish registers and poor law records*, *op. cit.*

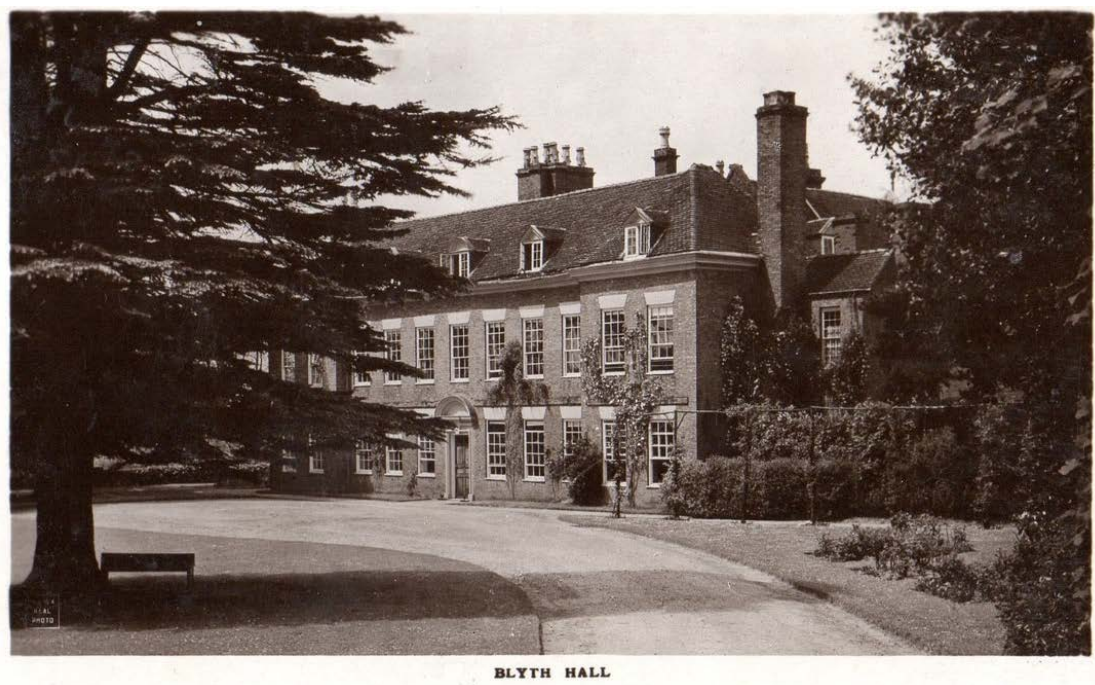
⁴² Peter Laslett, *The World We Have Lost: England Before the Industrial Age*, third edition, (New York: Charles Scribner’s Sons, 1984), 15.

⁴³ Austrey, *Parish registers and poor law records*, *op.cit.*

⁴⁴ Marriage certificate in Church of England, Parish Church of Fillongley, Warwickshire, *Parish registers*, FHL, British Film 560705. “Zachariah Jaques formerly of Blyth Hall, Shustoke, was in the service of the Dugdales went with them to Baddesley Ensor, Atherstone.” Notes from Samuel Jackson, Jr., “Mission Journal,” transcribed by Madeline Newman. While on his mission to England from 1906-1908, Samuel interviewed several Jaques relatives about family history.

⁴⁵ Church of England, Parish Church of Nether Whitacre, Warwickshire, *Parish registers*, FHL British Film 234437.

⁴⁶ Notes from Samuel Jackson, Jr., “Mission Journal,” *op.cit.*



Blyth Hall, C G Crooks Photographer of Colehill postmarked 28 January 1915⁴⁷

On 18 April 1801, Zachariah and Mary Maria's first child, William, was christened in Fillongley. Ten more children would be born to the couple, and all of these christened in Baddesley Ensor, a parish about eight miles to the north of Fillongley where the couple settled, lived, and reared their family. Below is a complete list of the children of Zachariah and Mary Maria:

William chr. 18 April 1801 (Fillongley)—bur. 22 March 1833, Baddesley Ensor, War.
 James chr. 9 September 1803—bur. 12 Aug 1840, Staveley, Derbyshire
 John chr. 9 February 1806—bur. 14 November 1871, Yardley, Warwickshire
 Thomas chr. 6 May 1808—bur. unknown
 Catherine chr. 26 January 1811—bur. 5 September 1848, Nuneaton, Warwickshire.
 Joseph chr. 22 August 1813—18 Oct 1850, Ratcliffe Culey, Leicestershire
 Samuel chr. 15 December 1815—bur. 21 October 1884, Foleshill, Warwickshire
 Zachariah chr. 22 March 1818—bur. July 1851, St. Louis, Missouri, U.S.A.
 Mary Ann born September 1820—bur. 17 September 1820, Baddesley Ensor, War.
 Martha chr. 26 Aug 1821—bur. 12 May 1841, Baddesley Ensor, Warwickshire
 Amelia chr. 5 June 1825—died 17 November 1893, Bentley, Shustoke, Warwickshire

All the children, except William, were christened in the old parish church at Baddesley Ensor which no longer stands. It was a small structure built in the Norman style and dedicated to St. Nicholas. By 1840 it had become too small to serve the needs of the growing parish and new mining activity had isolated it from the site where the village was growing. Rather than being enlarged, it was torn down and replaced by a

⁴⁷ Whitacre Digital Archive, <http://whitacredigitalarchive.weebly.com/postcards.html>: accessed 22 July 2017.

new St. Nicholas Church in 1846. Burials continued in the old churchyard where there are gravestones dating up to the early 1860's.⁴⁸ Today the old churchyard is surrounded by cultivated fields.

Zachariah's employers, the Dugdales, owned extensive property around Shustoke, Baxterley and Baddesley Ensor. The family was involved in agriculture and coal mining and had opened several mines in Baddesley beginning around 1790.⁴⁹ The list of Zachariah's occupations below, gleaned from various official documents suggest that he labored in both capacities:

1813 Waggoner	Christening record for Joseph
1815 Labourer	Christening record of Samuel
1818 Labourer	Christening record for Zachariah Jr.
1821 Labourer	Christening record for Martha
1825 Labourer	Christening record for Amelia
1840 Miner	Marriage record for Samuel
1841 Coal Miner	Marriage record for Zachariah Jr.
1841 Agricultural Labourer	British Census
1844 Labourer	Marriage record for Catherine
1845 Labourer	Marriage record for Amelia
1847 Labourer	Marriage record for Joseph
1848 Labourer	Marriage record for John
1851 Coal Miner	British Census
1859 Agricultural Labourer	Death Certificate
1870 Coal Higgler	Death Certificate of wife Mary Maria

The Dugdale's Church Colliery was located near the old church and Zachariah was its manager. He lived in a cottage nearby on the Baddesley Common, now known as Baddesley Lower Common or Old Zach's field.⁵⁰

We know this because on several mining maps he (Zachariah Jacques) described this cottage as "Home." . . . All the Baddesley Ensor mining maps made during that period were made by him and the critical remarks describing his name are in a different handwriting. For instance, on one map it states, 'Zachariah Jacques is wrong here'. This comment, written in pencil, refers the positioning on the map of a shaft at Little Brum colliery. The correction on the map is also in pencil. (EM 1765 Series).

The Baddesley Ensor Tithe Map of 1848 shows Zachariah, by then nearly seventy years old, as the tenant of a "cottage and garden" that belonged to William Stratford Dugdale. It was located next to the "New Church Pit" and about a tenth of a mile from the site of the old church.⁵¹

⁴⁸ Fretwell, *op. cit.*, 25 and 31.

⁴⁹ Mining continued in and around Baddesley until 1988. Albert Fretwell, *op. cit.*, 61-78 and 110.

⁵⁰ Laurence Fretwell, *The Warwickshire Coalfield*, typewritten manuscript, 2001, vol. 2, 40.

⁵¹ *Baddesley Ensor Tithe Appointment*, created in 1848 by John Dumolo, published 4 April 1851, Warwickshire County Record Office, CR0328/3.

Zachariah died 19 January 1859 at the age of 81 of “cancer in the face.”⁵² He was buried in the “old churchyard” on 22 January 1859.⁵³



Old Cemetery, Baddelsey Ensor, Warwickshire

Mary Maria survived Zachariah by eleven years and appears in the 1861 census in Baxterley, living with her youngest child, Amelia Barnes, and her husband and their family.⁵⁴ Mary Maria died 28 March 1870 at Bentley at the age of 92 of “old age,” outliving all but three of her children.”⁵⁵ She was buried 1 April at Bentley at St. John the Baptist Chapel.⁵⁶ Built as a chapel of ease in 1836 to service the growing mining population around Baxterley Common and the Bentley farming community, it was demolished in 1972 and only the perimeter wall and churchyard remain today.⁵⁷

⁵² Great Britain, General Register Office, Certified Copy of an Entry of Death, Deaths March 1859 Atherstone 6b 216. The name on the certificate is “Zacheriah Jaques.”

⁵³ Church of England, Parish Church of Baddesley Ensor, Warwickshire, *Parish registers*, FHL British Film 0229180, 68, no. 542.

⁵⁴ 1861 British Census, RG9/2191 fol. 46 p.6.

⁵⁵ Great Britain, General Registers Office, Certified Copy of an Entry of Death, Deaths March 1870 Atherstone 6d 266.

⁵⁶ Church of England, Parish Church of Shustoke, *Parish registers*, FHL British Film 0563349 item . An earlier church, Holy Trinity, stood here in the 17th century.

⁵⁷ Jacqui Simkins, “We are not legally married! Shock—Horror!! Irregular Marriages at Bentley,” *Nuneaton and Northern Warwickshire Family History Society Journal*, January 2011, http://www.nnwfh.org.uk/files/Journals_pdf_files/2011_01_Jan.pdf : accessed 23 July 2017.



St John the Baptist, Bently, Warwickshire before it was torn down in 1972. The Horse and Jockey Inn can be seen across the street⁵⁸



Bently Churchyard, Bently , Warwickshire, England as it appears today.

⁵⁸ Photo from Nuneaton and Northern Warwickshire Family History Society,
<http://www.nnwfhs.org.uk/component/phocagallery/3-churches/detail/346-bentley-parish-church>: accessed
 23 July 2017.

Across the street from the churchyard is the Horse and Jockey where Mary Maria's daughter Amelia and her husband John Barnes lived and worked from at least 1871 until Amelia's death in 1893.



The Horse and Jockey, Bentley, Warwickshire

NAYLOR ANCESTORS

John Naylor

Mary Maria Naylor was christened 14 June 1778 at the Church of St. Giles in the parish of Nether Whitacre, the fifth of seven children born to John Naylor and Martha Walker in that place.⁵⁹

Sarah christened 5 August 1769

Ann christened 26 May 1770

James christened 19 September 1773

John christened 14 March 1776 buried 23 March 1777

Mary Maria christened 14 June 1778 buried 1 April 1870 Bentley, Shustoke

John christened 26 December 1781

Catherine christened 20 June 1784



St. Giles, Nether Whitacre, Warwickshire

⁵⁹ Church of England, Parish Church of Nether Whitacre, Warwickshire, *Parish Registers*, Family History Library British Film 0234438.

John Naylor's origins remain a mystery. Naylor's appear in the parish records for Shustoke, but not Nether Whitacre before John's marriage to Martha Walker. It is interesting to note that both John and Martha were able to sign their names on the marriage register. It is also interesting to note that their first child, Sarah, was christened a mere four months after the wedding. At the time that John and Martha's last child Catherine was christened, John was listed as a "pauper" in the parish registers.

John Naylor first appears as a recipient of assistance in the Overseers of the Poor Accounts for Nether Whitacre in October of 1779 and then again in 1782 and 1783.⁶⁰ His

financial situation could not have been much improved by 1787 when Martha died.⁶¹ Indeed, in 1788, a year after his wife's death, payments were again made by the parish to the "Nailors in need."⁶² After that, however, the family did not receive assistance again for more than ten years.

In 1815, John appears in the Accounts of the Overseers of the Highways, paid for 59 days of work. He would have been about 76 years old.⁶³ In 1819 six payments were made by the Overseers of the Poor to John, (who would have been about 80 years old), between February and May. On February 7, 1820 the Overseer spent three shillings for a "journey to Baddesley Ensor to Jno. Naylor" perhaps where John was staying with his daughter Mary Maria Naylor Jaques. Later that month, the Overseer took him to Meriden, perhaps to the Union Workhouse there.⁶⁴ Payments continued to be made for John in 1821 for the mending of his clothes and for shaving him. The latter payments were made for six months of shaving at a time and may have been for services provided at the Workhouse.

John Naylor accepted his final assistance from the parish of Nether Whitacre on 8 April 1824 when he was buried at its expense. The Overseer noted outlays for bringing John to Nether Whitacre (from whence, we do not know), his coffin, shroud and burial fees. The record of his burial gives his age as 85, although this could very well just be an estimate. A record of his death was sent to court.⁶⁵

⁶⁰ This first reference is only to "Nailor" but as there appears to have been only one Naylor family in the parish, it can be assumed to be John. Assistance is recorded as being given to a James Naylor in 1782 and 1783. This may have been John's eldest son but he would have only been about 10 years old. The accounts also note journeys to Coventry "about Naylor" and "to paye Naler." The family situation is not clear. John was also paid for doing some road work for the parish in 1783. It was common to provide relief for the poor with such jobs and his father-in-law was one of the Overseers of the Highways. Church of England, Parish Church of Nether Whitacre, Warwickshire, *Overseers Accounts, 1693-1836*, FHL British Film 0234439.

⁶¹ It is interesting that her grave is marked by a large tombstone, something unaffordable for any but the affluent yeomen. The inscription suggests that it was provided by her father, John Walker. It reads in part: In Memory of Martha wife of John Naylor and daughter of John and Sarah Walker.

⁶² Nether Whitacre *Overseers Accounts, 1693-1836*, *op. cit.*

⁶³ *Ibid.* This may be John's son John. I have found no record of the son John beyond his christening and there is no indication that he was living in the parish.

⁶⁴ Meriden, together with several parishes, formed a Union under the Gilbert's Act of 1782. Among other things, the Union had the power to operate a joint workhouse and one was erected in 1793 at a site on Maxstoke Lane in Meriden. The Warwick County Record Office holds the Guardian's minute books (1841-1929) and Accounts (1845-61, 1873-1930).

⁶⁵ Nether Whitacre *Parish Registers*, *op. cit.*



Gravestone of Martha Naylor, St. Giles, Nether Whitacre, Warwickshire

George Walker and Mary Dawson

Martha Walker, was descended from an educated and comfortably well off family. Her parents, John Walker and Sarah Mallabone were married in the parish of Shustoke by Sarah's father, the vicar Robert Mallabone, on March 10, 1736. Her father, John Walker was the son of George Walker and Mary Dawson who were married in the parish of Curdworth, adjacent to Nether Whitacre on 25 October 1705. The marriage record indicates that George was from Upper Whitacre and Mary from Coleshill.⁶⁷ George and Mary christened five children in the parish of Nether Whitacre between 1706 and 1721. George does not seem to have been especially prominent in the parish.⁶⁸ In 1727, when John was about 15 years old George died and was buried 28 August in the parish churchyard. George did not leave a will so an administration was drawn up 27 September 1727 naming Mary as administrator.⁶⁹ Attached to it is an inventory of his

⁶⁷ Church of England, Parish Church of Curdworth, Warwickshire, *Parish Registers*, FHL British Film 198729, 69.

⁶⁸ I have found only these three references to a George Walker in the Account Books of the Parish: 1) Nether Whitacre, *Accounts of the Overseers of the Poor*, FHL British Film 234439, Easter 1725 to Easter 1726, George Walker was among those who certified the accounts and Accounts of the Constable of Nether Whitacre; 2) FHL British Film 234440, Michaelmas 1693 until Michaelmas 1694--disbursements: given to George Walker for tendinge Allin 0.0.6; and 3) 1700--George Walker paid 0.2.0 for the Constable's levy.

⁶⁹ Church of England. Diocese of Lichfield. Episcopal Consistory Court, *Registered wills and original wills, administrations and inventories, 1494-1860*, and, *act books, 1532-1638* for Diocese of Lichfield

possessions, made soon after his death, as part of the process of administration. It reveals that George was a "tucker" or cleaner of cloth goods who had a few animals and crops and very little cash.

A true and perfect Inventory of the goods Chattells and Personall Estate
of George Walker of Nether Whittacre in the County of Warwick Tokerer
lately deceased as it was taken this nine and twentieth day of August in the
first year of King George the Second. Ann. Domino 1727

	Lb	s	d
In primus. His purse and apparrell _____	00	13	04
One Table one Cupboard chairs and other small things _____	00	16	08
One bed Chest and Table _____	01	03	00
a poor bed and Coffre _____	00	07	06
Two Cows, one Calf _____	05	16	00
one Pigg _____	00	12	00
Three Sheep _____	00	09	06
a little wheat & oats _____	02	00	00
Pease and Hay _____	03	07	06
Wood to be worked up _____	03	10	00
Sum Totall	18	15	06

Taken by us Aug 29 1727

John Grove

John Mayou

This inventory was made publically, in the presence of witnesses. Mary would have called in neighbors to undertake the valuation which, under civil law, would not have included her personal items, such as her clothing. Neither were debts listed. For these reasons the inventory is not an accurate indicator of wealth, however we can deduce from it that George was probably a member of the middle class.

John Walker and Sarah Mallabone

Despite losing his father at an early age, John seems to have enjoyed success and been a prominent and active inhabitant of the parish of Nether Whitacre, serving in various offices over a period of fifty years. He served as Overseer of the Poor four times between 1735 and 1770.⁷⁰ These officials collected alms and administered poor relief in the parish as part of the Poor Law system. They were elected by the ratepayers annually at Easter. John also served as a parish constable in 1731 and again in 1752.⁷¹ As such

Episcopal Consistory Court, *Original wills, administrations, inventories, T-Z 1727*, FHL British Film 95978.

⁷⁰ John Walker is listed as an Overseer of the Poor first in 1735, then between Michaelmas (September 29) 1756 until Easter 1757, again from Easter until Michaelmas 1759, and finally in 1770. His name appears periodically among those who "saw and certified" the Accounts of the Overseers of the Poor between 1738 and 1783. Nether Whitacre, *Overseers Accounts*, 1693-183, *op. cit.*.

⁷¹ John Walker signed the accounts for Michaelmas 1736 to Michaelmas 1737 then served as Constable from Michaelmas 1737 to Michaelmas 1738. He again signed accounts in 1740, 1741, 1743, 1745, 1749,

would have been charged with maintaining the peace and enforcing the law. He also served as an Overseer of the Highways along with Richard Walker Junior (perhaps his brother) in 1771/72.⁷² As such he would have supervised the construction and maintenance of the roads within the parish. John also served as Churchwarden twice in the 1760s and twice in the 1780s.⁷³ This office involved both ecclesiastical and civic duties but the primary charge was the maintenance and decoration of St. Giles, the parish church.

John married Sarah Mallabone 10 March 1736 in the Church of St. Cuthbert, the parish Church of Shustoke, directly south of Nether Whitacre.⁷⁴ Sarah was the second child of Robert Mallabone who was the vicar there. He most likely performed the marriage and certainly recorded the event in the Parish Register in his characteristically neat and legible hand. Sarah had been born in the parish of Berkswell where her father served as schoolmaster before being appointed vicar at Shustoke. John and Sarah had ten children, all of whom were christened in the parish of Nether Whitacre except for child number nine, Deborah, who was christened in Shustoke by her grandfather on Whitsunday (May 18) 1755. Sarah died in 1785 at the age of 70 and was buried 21 February in Nether Whitacre.⁷⁵

In July of 1798, at the approximate age of 87, John made a will distributing his estate of 150 pounds among 2 daughters, Mary Watkins and Catherine Shuttleworth and two sons John and Thomas as well as his granddaughter Sarah Naylor Capener, the oldest child of his daughter of Martha Walker Naylor (by that time deceased). John Walker was a yeoman, or farmer. His living children had left the parish, but had not gone too far. His oldest daughter Mary, aged about 60, was living in Repton, Derbyshire, married to surgeon John Watkins. Daughter Catherine, aged about 57 was married to Thomas Shuttleworth, a carpenter and joiner, and lived about five miles away in the parish of Great Packington. John's eldest son, John is described as a yeoman. Approximately 52 years old, he was living in Yardley, Worcestershire, about 10 miles from Nether Whitacre. Thomas, age about 46 was a carpenter and joiner living about 3 miles away at Coleshill.

John appears to have been in the care of his thirty year old granddaughter, Sarah Capener who was being paid interest on the 150 pound estate, "for my Board and Support and in Consequence of the trouble I may occasion and the Expense she may sustain or be put unto on my particular account for her troubles and expense."⁷⁶ In addition to her share of the 150 pound inheritance, John directed that Sarah receive all his household goods and clothing.

1750 and 1751. John served as Constable of Nether Whitacre again from Michaelmas 1752 until Michaelmas 1753 and for part of 1754. His signature appears again on the Constable's Accounts of 1760, 1775, 1777, 1778, 1779, 1781, 1783, 1792 and 1793. Church of England, Parish of Nether Whitacre, *Constables' Accounts*, FHL, British Film 234440.

⁷² John Walker signed the Accounts of the Overseers of the Highways in 1773, 1776, 1777, and 1779. Nether Whitacre, *Accounts of the Overseers of the Highways*, FHL, British Film 23440.

⁷³ John Walker was Churchwarden in the parish of Nether Whitacre in 1760, 1761, 1780 and 1782. He signed the Churchwarden's Accounts in 1776 and 1784.

⁷⁴ Church of England, Parish Church of Shustoke, Warwickshire, *Parish Registers*, FHL British Film 229175.

⁷⁵ Nether Whitacre *Parish Registers*, *op. cit.*

⁷⁶ Church of England. Diocese of Lichfield. Episcopal Consistory Court, *Registered wills and original wills, administrations and inventories, 1494-1860*, FHL British Film 96308

And As Concerning all and every my Household Goods and Wearing Apparel of every description whatsoever and wheresoever whether in the Possession of my said Grand Daughter Sarah Capener or elsewhere I Give and bequeath the same from and after my Decease unto my said Grand Daughter Sarah Capener to and for her sole and absolute use and Benefit⁷⁷

John Walker died 10 months later and was buried 12 May 1799 at Nether Whitacre.⁷⁸

Whereas Martha's brothers seem to have entered gainful occupations and her sisters to have married such men, Martha's economic prospects after marriage and for her children were not as good. Her husband John Naylor's poverty has been discussed above. Martha's daughters Sarah and Ann both married "labourers," men of limited means, who were supported by the parish a various times.⁷⁹ As noted above, Mary Maria also married a laborer but she and her husband never fell to the level of paupers.

Robert Mallabone and Sarah Goodall

Sarah Mallabone's parents (Martha Walker's grandparents and Mary Maria Naylor's great grandparents), Robert Mallabone and his wife Sarah Goodall, are of special interest because a number of documents remain that concern them. Evidence from several wills suggests that Sarah Goodall was the daughter of Joseph Goodall and Mary Wilson who were married 18 June, 1679 at Holy Trinity Church in Coventry.⁸⁰ A second child, Joseph, was christened 8 November 1684 in Berkswell, Warwickshire.⁸¹ When the father Joseph died eight years later in April 1687, the family was living in

⁷⁷ *Ibid.*

⁷⁸ Nether Whitacre, *Parish Registers*, *op. cit.*

⁷⁹ Sarah married William Capener 19 April 1788 in Nether Whitacre. William was a "labourer" according to John Walker's will of 1799 and the parish record of the christening of his daughter Jemima in 1813. The Accounts of the Overseers of the Highways indicate that William was hired by the parish to work on the roads between 1816 and 1820. (Church of England, Parish of Nether Whitacre, *Accounts of the Overseers of the Highways*, FHL British Film 234440). Such jobs were often given to the needy as a means of supporting them. He also appears to have received some direct help from the parish beginning in 1820. (Church of England, Parish of Nether Whitacre, *Accounts of the Overseers of the Poor*, FHL British Film 234439). Ann Naylor married Isaac Capener in Nether Whitacre 13 December 1791 (Church of England, Parish Church of Nether Whitacre, *Banns 1819-1953*, FHL British Film 1067560, item 1). Isaac is listed as a "labourer" in the Nether Whitacre parish records at the birth of his daughter Anna Maria in 1814 and as living "on the common." He and his family seem to have received assistance intermittently from the parish beginning about 1801. (*op. cit.*). The *Accounts of the Overseers of the Highways* show that Isaac was also paid for doing various kinds of work on the roads in the parish 1814-1821 (*op. cit.*). Isaac is listed as a "pauper" in the 1851 England Census and as a pauper in the accounts of the Meriden Union in 1853 (Church of England, Parish Church of Nether Whitacre, *Misc. papers 18th and 19th centuries*, Family History Library British Film 234442).

⁸⁰ Church of England, Parish Church of Coventry, Holy Trinity, *Bishop's Transcripts*, FHL British Film 428989.

⁸¹ Church of England, Parish Church of Berkswell, Warwicksire, *Parish Registers*, FHL British Film 991472.

Berkswell, Warwickshire.⁸² The inventory of Joseph Goodall's possessions, which amounted to 89 pounds, 14 shillings and 10 pence, indicates that he lived in a home with a hall, parlor, kitchen, two small butteries and three "chambers," one each over the hall, parlor and kitchen.⁸³

A true Inventorie of all the goods and chattles of Joseph Goodall late of Berkswell in the County of Warwick Yoeman deceased. Taken and prised the second day of May in the Third year of the reign of our Sovereign Lord James the Second King of England Scotland France and Ireland, defender of the faith etc. Anno domini 1687 by those whose names are hereunto subscribed, in manner and for as follows,

In the Hall

Item one Table one fours one Iron
grate Chaires and other things
praysed att _____ 9-0-6

In the Parlor

Item one Joyned Bedstead one feather
bed two feather pillows one
bolster and pair of blanketts
one rugg curtings and valances
one Joyned Table stools and
other things praysed att _____ 6-12-10

In the Kitshings

Item two little Tables Two brass potts
five brass calder nine pewter
dishes and other pewter 1 warminge
pan Tubbs payles pott haingers
and other things praysed att _____ 7-8-0

In two little butteries

Item one Cheese press sixe barrells
and other od things praysed att _____ 1-19-0

In the Chamber over the parlor

Item one Joyned bedstead one truckel
bedstead one feather bed Two
bolsters seven blainketts one chest
one Court cubbord Two
Coufers Boxes and other things

⁸² Joseph was buried 28 April 1687. *Ibid.*

⁸³ Church of England, Diocese of Lichfield, Episcopal Consistory Court, *Registered wills and original wills, administrations and inventories, 1494-1860*, FHL British Film 95724.

eleven pairs of sheets six Table
cloaths four dozen of napkins
and other linings prayesd at _____ 11-8-2

In the Chamber over the Hall

Item one bedstead one wood bedd one
bolster Three blainketts and other
things prayesd att _____ 1-3-4

In the Chamber over the Kitchings

Item Cheese shilves Cheese Corne and
other things prayesd att _____ 1-11-0

Item his warringe apparrall boots

And other things prayesd att _____ 6-10-0

Item five horses or Mares prayesd att _____ 17-0-0

Item Three cows prayesd att _____ 8-0-0

Item One Two years old heafors prayesd att _____ 2-6-8

Item Two year old haefors prayesd att _____ 2-6-8

Item Eight sheep prayesd at _____ 2-26-0

Item Corne growing on the ground prayesd at _____ 2-10-0

Item Oats, pease fisshes and flax growing
upon the ground prayesd att _____ 4-10-0

Item waggon Carts plows harrows and
gears and other Implements of husbandry
prayesd _____ 11-30-0

Item for Mucke and firewood pprayesd att _____ 0-6-0

Item for Lumber and Traush and
Things overslipt and nott prayesd _____ 0-6-0

89-14-10

John Whitehead

Josiah Etherington

Rich. Kimberley

Hen. Wolorp

Sarah's mother, Mary, married Clement Banwell, a "narrow weaver" on 23 June 1688 in Berkswell, just a little over a year after Joseph's death. She and her two children by Joseph Goodall, Sarah and Joseph, moved into Blind Hall which Clement had leased in 1683 for 21 years.⁸⁴ There Mary bore Clement three daughters between 1689 and

⁸⁴ Coventry Archives, *The papers of Mark Pearman of Coventry, solicitor*, Lease; commencing 25 March 1683, for 21 years for a yearly rent of £34, 2 capons and a strike of apples, ref. PA 47/1/17-date: 12 Oct 1683.

1692.⁸⁵ When Clement died 27 August 1712, he left his “loving wife two cows which she shall please to Choose.” He left his “goods, cattell and Implements of Husbandry” valued at 119 pounds to his three daughters. In addition he gave, “twenty shillings apiece to my son and daughter- in-law Joseph Goodall and Sarah Mallabone.”⁸⁶ Sarah had married Robert Mallabone about a year earlier. Robert was a witness to the will.



Blind Hall, Berkswell, Warwickshire

Robert Mallabone was christened in Nuneaton, Warwickshire 11 November 1683.⁸⁷ He was the second son of Robert Mallabone and Mary Morris.⁸⁸ He seems to have arrived as a bachelor in Berkswell from Arley by 1707, having been nominated as schoolmaster 14 May 1707 and licensed on 30 May of the same year. Below is his

⁸⁵ Mary Banewll christened 29 May 1689, Sarah Banwell christened 26 July 1690 and Margaret Banwell christened 20 May 1692. Berkswell Parish Registers, *op.cit.*

⁸⁶ *Registered wills and original wills, administrations and inventories, 1494-1860*, FHL British Film 95865.

⁸⁷ Church of England, Parish Church of Nuneaton, Warwickshire, *Bishop's Transcripts*, FHLBritish Film 501441 item 1. The name entered in the Bishop's Transcripts is Robert Mallowbourne.

⁸⁸ Robert and Mary were married at Nuneaton 10 October 1680. *Ibid.* Other children of Mary and Robert christened in Nuneaton include John, 4 September 1681, Ann, 26 September 1687, and Mary 24 May 1691. In each entry, the surname is spelled Mallowbourne.

nomination by the parish council and license to teach grammar school by the Church of England.

May the 14th 1707

Memorandum that the day and yeare above written It is agreed between Mr Thomas Walker and the Parishioners of Berkswell That the said Thomas Walker shall resigne up and leave the Schooll of Berkswell he having been for sometyme School Master thereof In the weeke before Whitsunday next In consideration whereof the said Parisioners doe agree and promise to pay the said Thomas Walker the sum of Seeven pounds within the spase of one Month-next ensuing the day that he leaves the schooll Also the said Parishioners doe agree and promise to pay to Mr. Suffolke the sum of Tenne pounds in consideration of his service & Officiateing as Schooll Master for some tyme retained by the said Parishioners And the said parishioners doe all Unanimously agree upon and elect Robert Mallabone of Arley in the County of Warwick gent. to serve the said parish as Schooll Master for one yeare to commence from Whitsunday weeke next ensuing the date thereof And then to give such security at his dutys ende as the Counsell for the said Parishioners shall advise to remove from and leave the said schooll within halfe A yeare after notice given at the exepyration of the said first yeare the major part of the parishioners at a publik meeting of the said Parishioners upon A Monthly notice given in the church for the said meeting doe agree and order that the said Robert Mallabone shall resigne and leave the said schooll And the said parishioners doe agree and promise to pay the summe of Twentye markes by four payments in the yeare for every yeare that he shall officiate as Schooll Master there And proporsonately for a lesser tyme And in case the said Robert Mallabone should marry within the yeare commenceing from Whitsunday week as aforesaid He the said Robert Mallabone doeth agree & promise either to leave and resigne up the said schooll or otherwise to give securitye to indempnifye the said parish of Berkswell Witnesse our hands the day and yeare aforesaid

William Gibbs

}Churchwardens

Thomas Robinson

I consent
to elect Mr. Mallabone
Schooll Master
& likewise to pay
him 20 marks per annum
& allso 7li to Mr
Walker & all the rest of the
Articles I disent
from witness

G. Smyth
Arth. Lugg
Geo. Dyall
George Lugg
John Savage Junr.
John Allen
William Perkins
Gilbert Dorker
Clement Banwell

Tho. Walker
Tho. Suffolk
Robt. Mallabone

John Freeman Constable
Tho. Daffern
John Downes

my hand
John Wolf

John Bennett
Josiah Cates⁸⁹

Lichfield 30 May 1707

Let Robert Mallabone be licensed to teach boys in the free grammar school established in the parish of Berkeswell, to which post he has been named by the parishioners of that place.

Signed in our presence

W. Walmirley

Written by R. Ridersum N.P.⁹⁰

The Subscription Book of the Bishop of Lichfield and Canterbury indicates that Robert was 'literate' or 'literatus' meaning that although he did not possess an academic degree, he was judged by the bishop to possess sufficient learning to qualify for ordination.⁹¹ The Berkswell School was housed in the parish church, St. John the Baptist, in the room above the porch, a half timbered addition. The benches used by the children are still around the room as well as the pegs above for their hats.⁹²



Approach to St. John the Baptist, Berkswell⁹³

⁸⁹ Nomination of Robert Mallabone as schoolmaster of Berkswell, 1707, Lichfield Record Office, B/A/11/3/11/2.

⁹⁰ *Ibid.*

⁹¹ *Subscription Book John Hough, Bishop of Lichfield and Coventry*, Lichfield Record Office, B/A/4/13 *Clergy of the Church of England Database*. <http://ccedb.cch.kcl.ac.uk>: accessed 29 August 2017.

⁹² Rev. George Baisley, Vicar of St. John the Baptist, Berkswell [rev@baisley.co.uk] email of 9 April 2002.

⁹³ Photo by Keith Williams, <http://www.geograph.org.uk/photo/1187086>: accessed 29 August 2017.



The Tudor schoolroom, now the vestry of St. John the Baptist, Berkswell



Bench and window of the Tudor schoolroom



Pegs in the Tudor schoolroom

The church and school are just a short walk down a country lane from Blind Hall which made it easy for the schoolmaster to pay court to Sarah Goodhall. The two were married on 2 July 1711. Two years later, on 9 September 1713, at the age of 29, Robert was ordained a deacon.⁹⁴ Another two years after that, on September 25, 1715 Robert was ordained a priest.⁹⁵ In preparation for this, a letter testimonial was written and signed by four churchmen from neighboring parishes, the Master of the Hospital of Basall and several prominent laymen declaring his worthiness for the position.

To all the faithful in Christ, to whom this present letter will have reached,
Greetings.

As is the custom in the ancient and venerable Church of England, that they who have joined probity of life with the study of letters should be adorned with honor, by the trusty public testimony of proper men; We the undersigned, witness that we have known Robert Mallabone, beloved in Christ, for the last three years, that his life and morals have been established piously and soberly, that he has diligently exhibited study in good letters, above all that his loyalty to their Majesties is manifest, also that he has never, as far as we know, held to anything that the Church of England does not approve of, and also that he especially defends its discipline, he distinguishes himself in all respects. To all this things we set our names plainly and with conviction. 5 September 1713.

⁹⁴*Register*, Lichfield Record Office, B/A/1/19.

⁹⁵ *Ibid.*

Ed. Hayward Vicar of Fillongly
Charles Yardley Vicar of Corley
William Wight Rector of Arley
Moses Cotterell Vicar of Ansley

Paul Low Master of the Hospital of Balsall
George Smyth Gent.
George Walker Dyall Gent.
William Sleath⁹⁶

On September 11, 1718 Robert was appointed Curate of the Parish of Berkswell.⁹⁷ As such he would have assisted Robert Boyce, rector of the parish.⁹⁸ Less than a year later, on August 25, 1719, Robert was appointed Vicar of Shustoke Parish and served there until his death on 14 October 1759.⁹⁹



St. Cuthbert, Shustoke, Warwickshire¹⁰⁰

⁹⁶*Ibid.* The letter testimonial is in the Lichfield Record Office, B/A/10, my translation from the Latin. Paul Lowe held a BA from Brasenose College, Oxford and was the master of the Hospital of Basall, an almshouse and school for 20 of the poorest boys in the parish of Hampton in Arden. He would be appointed schoolmaster at the Sutton Coldfield Free Grammar School in 1725. *Clergy of the Church of England Database, op.cit.*

⁹⁷ *Subscription Book*, Lichfield Record Office, B/A/4/28.

⁹⁸ Robert Boyce served as Rector of Berkswell from 1713 to 1759. He held a MA from Merton College, Oxford. *Clergy of the Church of England Database, op. cit.*

⁹⁹ *Subscription Book*, Lichfield Record Office, B/A/4/28.

¹⁰⁰ Photofrom A History of Birmingham Churches A to Y, <https://ahistoryofbirminghamchurches.jimdo.com/parishes-in-the-diocese-of-birmingham-outside-the-city/shustoke-st-cuthbert/>: accessed 23 July 2017.

The assignment also included the parish of Bentley which at one time had a small chapel which had long ceased to function when Robert was appointed Vicar of Shustoke. He would however, have administered the pastoral and ecclesiastical needs of Bentley Parish. From 1721 to 1748, in addition to his duties as Vicar, Robert also acted as schoolmaster of the nearby English School founded by Thomas Huntbach of Shustoke in 1699.¹⁰¹ Here Robert taught about thirty pupils which would have included the children of both the Bentley and Shustoke Parishes.



East Front of Shustoke English School and Hospital.
Three of the Almshouses are seen on the right, the school being at the southern end (left).

In 1738 Robert was also licensed by Lord William Digby, as the Perpetual Curate of Over Whitacre and served in this position until his death.¹⁰² The two churches are only a mile apart and one can be seen from the churchyard of the other.

¹⁰¹The school and four of the original six cottages for the poor, known as Almshouses, are still in existence today, situated at the end of the narrow driveway at the left side of the church gates. The school was in use until the 1960's when a new school was built. This information comes from Robert Johnstone (robert_johnstone@lineone.net), a local historian of Shustoke and was communicated to me in an email of 5 April 2002.

¹⁰² A Perpetual Curate officiated in a parish to which he had been nominated by the lay patron and licensed by the bishop and which was not served by a rector or vicar. Perpetual curates did not undergo institution or



Looking from St. Cuthbert, Shustoke to St. Leonard, Over Whitacre

Robert Mallabone appears by name in the charity accounts of Over Whitacre receiving an annual sum for “teaching six poor Children to write and Read” from 1742-1746.¹⁰³ This was probably in his capacity as master of the English School. From 1749 until his death in 1758 Robert is listed as the minister who made the charitable

induction. Unlike rectors and vicars their income did not derive from the possession of tithes. *Subscription Book*, Lichfield Record Office, B/A/14/31. Robert was licensed by commission of Mr. Carpenter, rector of Sheldon. *Clergy of the Church of England Database*, *op.cit.*

¹⁰³ Church of England, Parish Church of Over Whitacre, Warwickshire, *Parish registers, 1561-1953, Charity accounts*, FHL British Film 198746. The accounts from 1742 to 1759 seem to be written in Robert’s own hand. An entry for March 9, 1753 is signed by Robert in a hand consistent with those accounts.

distributions. One interesting entry is a charitable gift of three shillings made Christmas Day 1744 to purchase “a *Duty of Man*” for “Mrs. Mallabone’s maid.”¹⁰⁴



St. Leonard, Over Whitacre, Warwickshire

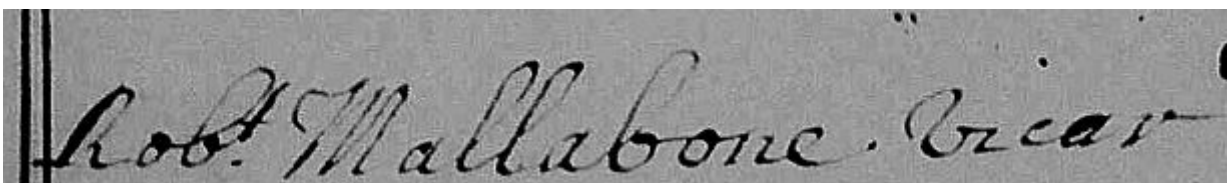
Robert would have known St. Leonard as a small medieval church serving a scattered rural community. The current church was rebuilt in 1766 in the neo-classical style, seven years after Robert’s death. No evidence of the earlier building survives, however St. Leonard’s twelfth-century stone font is now in Holy Trinity Church in Sutton Coldfield.

¹⁰⁴ This is probably referring to *The Whole Duty of Man*, a devotional work first published in 1658 popular for nearly two hundred years. It was typically found in small personal libraries.



Baptismal font from St. Leonard, Over Whitacre now in Holy Trinity, Sutton Coldfield¹⁰⁵

Besides performing christenings, marriages, burials and distributing alms to the poor, Robert kept the parish registers in a clear and graceful hand.



These were stored, along with other records, in the parish chest which still stands in the nave of St. Cuthbert.

¹⁰⁵ St. Leonard, Over Whitacre, *A History of Birmingham Churches A to Y*, <https://ahistoryofbirminghamchurches.jimdo.com/parishes-in-the-diocese-of-birmingham-outside-the-city/coleshill-st-peter-st-paul/over-whitacre-st-leonard/>: accessed 22 July 2017.



St. Cuthbert Parish Chest

Robert's duties also included overseeing the maintenance and repair of the two churches. In 1736 the Treble Bell in St. Cuthbert's tower was recast at the foundry of William Brooke, of Broomsgrove, Birmingham. The inscription on the new bell was in the form of a rhyming couplet and reads:

Mr. Robert Mallabone Vicar, as I do tell,
And Josias Allen, Churchwarden, when I was made a bell.
W.B. Bromsgrove. 1736¹⁰⁶

Robert and his family lived in the Vicarage in Shustoke that stood on the site of the house now known as The Old Vicarage located to the left of the drive that leads to the church with the church farm on the right.¹⁰⁷ Here Robert and Sarah reared their seven children:

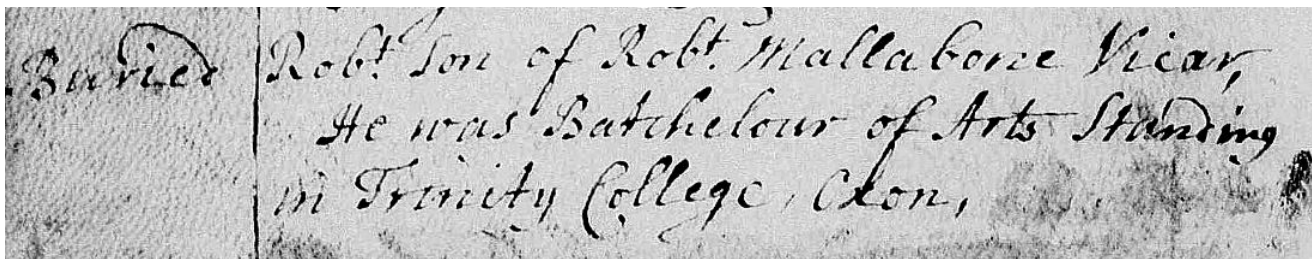
Mary chr. 10 October 1713 Berkswell, bur. 4 February 1737/8 Shustoke

¹⁰⁶ Robert Johnstone, *op. cit.*

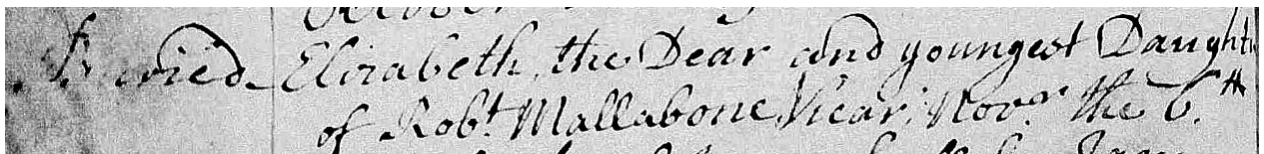
¹⁰⁷ The Old Vicarage was built in 1833/34 to replace the original Vicarage which according to the records had fallen into a state of disrepair and decay and was considered to be unfit for further habitation and should be pulled down and replaced. Robert Johnstone, *op. cit.*

Sarah chr. 19 December 1714 Berkswell, bur. 21 February 1785 Nether Whitacre
 Robert chr. 8 September 1716 Berkswell, bur. 9 August 1738 Shustoke
 Katherine chr. 16 February 1717 Berkswell
 John chr. 21 November 1719 Berkswell, bur. 23 June 1742 Shustoke
 Martha chr. 9 July 1721 Shustoke
 Elizabeth chr. 27 March 1724 Shustoke, bur. 16 November 1743 Shustoke

At least four of these children died as young adults. Sarah would have been 24 years old at her death, Robert, 21, John 22 and Elizabeth 19. The Shustoke parish registers reveal Robert's grief at the loss of these children. In 1738 he recorded the burial of his son and namesake with poignant pride in an unusually biographical entry: "Buried. Robert Son of Robert Mallabone Vicar. He was Batchelour of Arts studying in Trinity College, Oxford. August the 9th,"¹⁰⁸



Almost five years later, in 1743, he noted the burial of daughter Elizabeth with heartbroken tenderness: "Buried. Elizabeth, the Dear and youngest Daughter of Robert Mallabone, Vicar. November the 6th,"¹⁰⁹



As far as we know, only daughters Sarah and Martha survived to be married. Martha wed John Clark of Arley in 1746 and bore at least seven children in Over Whitacre. Her father christened all but the last who was born after his death. Her older sister Sarah married John Walker in 1736, settled in Nether Whitacre, bore ten children and lived to the age of 70. It is interesting that when her mother's step-sister Margaret Banwell made her will in 1728 she mentioned only Sarah and none of her siblings, although all were still alive.

I give & bequeath unto my Niece Sarah, the Daughter of my
 Sister Sarah Mallibone five pounds of Lawfull money of Great

¹⁰⁸ Church of England, Parish Church of Shustoke, *Parish registers*, FHL British Film 229175. Mallabone, Robert, son of Robert, of Berkswell, Warwickshire, cleric. Matriculated from Trinity College, 30 May 1734, aged 17. Joseph Foster, "Alumni Oxonienses" a printed register of all members of the University from 1500 to 1886 (in 2 volumes) from a email from Alice Blackford, Assistant Keeper of the Archives, Oxford University.

¹⁰⁹ *Ibid.* No burials or marriages have been found for daughter Katherine.

Britain to be paid unto the said Sarah Mallibone within one year after my Decease.¹¹⁰

No Mallabone gravestones survive in the churchyard of St. Cuthbert.¹¹¹ The graves of both Robert Sr. and his son Robert were reportedly located within the Nave of the church and marked by inscribed stone slabs laid in the floor. It is generally believed that these slabs were destroyed during the disastrous fire of 1 June 1886 caused by a lightning strike on the church.¹¹²

¹¹⁰ Church of England, Diocese of Lichfield, Episcopal Consistory Court, *Registered wills and original wills, administarions and inventories, 1494-1860*, Family History Library British Film 95980

¹¹¹ *Monumental Inscriptions of Shustoke*, microfiche, Birmingham Midland Society of Genealogy and Heraldry.

¹¹² The list of vicars in St. Cuthbert indicates that Robert is buried in the church. Robert Johnstone, *op. cit.*

BEGINNINGS IN BADDELSEY ENSOR

Zachariah, the eighth child of Zachariah Jaques and Mary Maria Naylor, was christened 22 March 1818 in Baddesley Ensor, Warwickshire in the old Church of St. Nicholas.



Baddesley Ensor Church, c. 1820. From a drawing in the Aylesford Collection.¹¹³

Although ten of Maria and Zachariah's eleven children would eventually be christened here, the family was new to the parish and within a generation, the name Jaques would disappear entirely from its registers. Ancestral home to neither Jaques nor Naylor, Baddesley Ensor lies about midway between Austrey, the birth place of Zachariah's father, 14 miles to the north, and Nether Whitacre, the birthplace of his mother, 12 miles to the southwest. Driven by economic need or opportunity, the Jaques had been on the move for several generations, migrating in a southerly direction first from Coleorton, in Leicestershire, then to Mesham, Derbyshire, next to Austrey, in Warwickshire, when the enclosure of common lands in Mesham made the tenuous life of the laboring poor like Zachariah's grandfather impossible, and finally to Baddesley Ensor where Zachariah's father was employed by the Dugdales, lords of the manor. Mary Maria's people were rooted in Nether Whitacre and neighboring parish of

¹¹³L.F. Salzmänn, *A History of Warwickshire. Volume IV*, Oxford: Oxford University Press, 1965), 19.

Shustoke. Zachariah and Mary Maria Jaques had been established in Baddelsey Ensor for about 15 years when Zachariah was born.

Baddelsey Ensor is located in the tip of northern Warwickshire within the ancient Forest of Arden. Its name derives from a common Germanic family name, “Badae” and “ley” or “leigh” the Saxon word for “woodland clearing.” The manor is referred to in the Domesday Book as “Bedeslei.”¹¹⁴ “Ensor” is a corruption of the name of a thirteenth century lord of the manor, de Ednesoure.¹¹⁵ Evidence of these and earlier people however, are scarce due to the early and constant disturbance of the land by coal mining and lime extraction.¹¹⁶ The parish sits in the northern of the Warwickshire Coalfield and mining was the dominant activity there. A map of about 1820 identifies over fifty shafts dating from the 1760s to 1820.

Each of these would have had their own headgear, there would have been numerous smoky brick kilns, and everywhere a haze of railway lines with clanking wagons, all seen through a haze of coal dust.¹¹⁷

At the time Zachariah was born, the parish, in fact all of England, was experiencing significant changes. Although coal had been mined in the area since Roman times, the industry had been small as demand had been limited and its transport difficult. Technical improvements in the eighteenth century and increased demand, fueled growth of the industry. By 1730, James Burlsem of Stanton, Staffordshire, the most important colliery proprietor in Leicestershire and South Derbyshire, was the lessee of collieries at Baddelsey Ensor which were owned by the Newdigates of Arbury and the Stratfords of Atherstone. He worked these until March 1752.¹¹⁸ Within fifty years a series of improvements were made by which Baddelsey coal could be cheaply moved to the rest of the country. These included a canal that reached Atherstone connecting it with a network of waterways to the rest of the country. An early railroad connected this canal to the Merevale pits and another was built to move coal from Baddelsey to The Walting Street.¹¹⁹ This infrastructure provided a significant boost to coal mining in Baddesley.

By 1790 a group of investors had leased an old mine in Baddesley, subsequently developing five more pits nearby.¹²⁰ Simultaneously, Richard Dugdale, Lord of the Manor of Baddelsey and connected to the Stratford family by marriage, had turned to mining opening three “Old Church Pits” between 1790 and 1805. The third of these was sunk right next to the entrance to the old St. Nicholas churchyard.¹²¹

Just before Zachariah’s birth, five more mines opened in Baddelsey, and an underground haulage road was built which carried all the Baddelsey coal to the tram

¹¹⁴ Albert Fretwell, *Low Seams and High Vistas, Baddesley Ensor of Yesteryear*, (Loughborough, Leicestershire: Heart of Albion Press, 1994), 3.

¹¹⁵ *Ibid.*, 4.

¹¹⁶ *Ibid.*, 2.

¹¹⁷ John D. Austin, *Hats, Coal and Bloodshed, A short history of Atherstone Street Names, the Mining Villages and the Battles of Boudica and Bosworth* (Atherstone: Friends of Atherstone Heritage, 2005), 68.

¹¹⁸ Colin Owen, *The Leicestershire and south Derbyshire Coalfield, 1200-1900*, (Ashbourne, Derbyshire: Moorland Publishing Co. Ltd., 1984), 116.

¹¹⁹ Fretwell, *op. cit.*, 64.

¹²⁰ *Ibid.* 65.

¹²¹ *Ibid.*

which in turn carried it to the canal wharf. By 1830, an additional three pits had opened in the parish.¹²²



Pit head winding wheel from the Maypole Pit, Baddesley Ensor built into a memorial to the miners who lost their lives in all the Baddesley pits over 300 years. It was, erected by the Baddesley Ensor parish Council in 1991 and stands on the common opposite the Mapole Inn.¹²³

The Black Path tramway was also built in the 1830's to carry coal from the Baddesley pits to the canal wharf on Walting Street after a fire destroyed the underground route. Its name derives from the coal spillage that blackened its route through the Baddesley Common.

Coal changed the face of Baddesley and not in just the obvious ways with its wheels, winding engines, railways, spillage and slag heaps. According to one local historian, "mining actually killed off the village in its old site in the valley of the Penmire Brook, near the old churchyard."¹²⁴ Surrounded by coal pits, the old parish church of St.

¹²²In 1824 the Speedwell Pit opened followed by the Maypole Pit in 1829 and the Engine and Bye Pits in 1830. The Engine Pit was named for its steam engine used to wind the coal to the surface with its large wheel.

¹²³ Image from Nuneaton and North Warwickshire Family History Society, (http://www.nnwfhs.org.uk/index.php?option=com_content&view=article&id=12: accessed 15 July 2016)

¹²⁴ Fretwell, *op. cit.*, 61.

Nicholas was first isolated from the Victorian village at the top of the hill and finally abandoned.

In their petition for a new church, made in 1845, the church wardens claimed the church was “very ancient and dilapidated and pronounced unsafe for divine worship, and would hold not more than 265 persons.”¹²⁵ A new St. Nicholas church was built in 1846 closer to the village and the chapels of its new rivals, the Congregationalists and Wesleyan Methodists.



Edmund John Niemann (1813-1876) “Near Atherstone” is said to depict the Black Path haulage station in the foreground and the new Baddesley church in the distance.¹²⁶

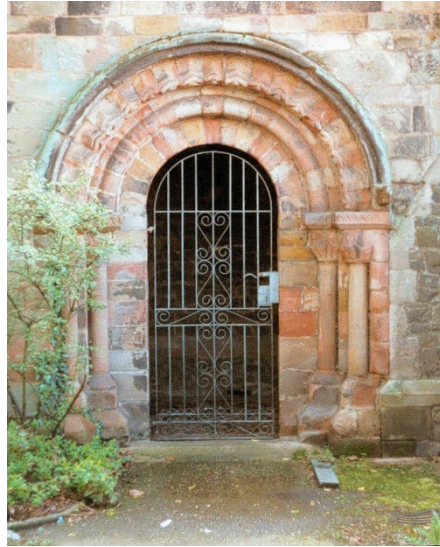
By order of the Bishop, enough of the old church was to be left “for reading the burial service” and burials did continue for a time in the old churchyard.¹²⁷ However, the medieval church was soon demolished and its material repurposed. Pieces of the doorway were used in the renovation of St. Mary’s in Atherstone. The font was used in the Attleborough parish church for a while and then set out in the churchyard where it remains today. The Wesleyan Methodists purchased the pulpit of the old church and installed it in their chapel. Stone from the church was hauled up to the village to build Church House.¹²⁸

¹²⁵ *Ibid.* 32.

¹²⁶ Image from Friends of Baddesley Commons. “Common Knowledge,” July 17, 2016. (<http://www.friendsofbaddesleycommon.org.uk/commonknowledge.asp>: accessed 30 August 2017).

¹²⁷ Fretwell, *op. cit.*, 32.

¹²⁸ *Ibid.* 34.



This Norman archway, formerly the main entrance to the old St. Nicholas Church, is now the rear entrance of St. Mary's in Atherstone.¹²⁹



View of the old churchyard before it became overgrown.¹³⁰

As a child, Zachariah probably attended a school held by the vicar in the vicarage, as was common in many other parishes. There is no evidence that he was literate, although he could sign his name. (At age twenty-three he was described as able

¹²⁹ Photo by John Parton, 2013.

¹³⁰ Postcard in possession of Celia Parton, CeliaEParton@aol.com . Date unknown.

to read and write imperfectly.¹³¹) In fact, there was really no point or time for a boy of his social status to receive a good education. Certainly, by a young age he would have been at work.

Growing up in a village literally consumed by coal mining, it is no surprise that Zachariah followed his five older brothers into that industry and out of Baddesley. William, the eldest, was an engine winder, operating the steam engine that wound the great colliery wheel with its cable. He worked first in Tamworth and then in Polesworth, parishes adjacent to Baddesley Ensor. He died in a pit accident in 1833 in Polesworth at age 32. James removed with his wife and children to Staveley, Derbyshire where he worked in collieries there variously as a laborer and engine driver. He died in Staveley in 1840 of consumption at the age of thirty-six. Although Zachariah's brother John returned for a short time to work in Baddesley Ensor around 1861, he too spent his adult life working outside the parish as a coal miner. He died in 1871 at the age of sixty-six of acute bronchitis at Yardley, Worcestershire, near Birmingham where he was working as an engine driver. Zachariah's brother Thomas was principally a shoemaker but while living in Polesworth between 1838 and 1848 he sometimes worked as a colliery engineer. Zachariah's next older brother Samuel started out working as a coal miner in Foleshill, near Coventry although by 1851 had become a farmer and would eventually become the proprietor of the Old Crown Inn at Foleshill.

By 1840, Zachariah too was living in Foleshill, a village two and a half miles north and a little east of Coventry in Warwickshire near his older brothers John and Samuel.¹³² He, like they, had come to the Coventry area to work in the coal mines. John had been mining in Foleshill since at least 1832. He had a wife and small family there. Samuel had married a girl from Foleshill, Mary Clewer, that June.

It was through Samuel that Zachariah became acquainted with Mary's older sister, Sarah Clewer. By the end of the year, the two were engaged to be married. Banns were posted three consecutive Sundays between December 27 and January 10, however the marriage was never solemnized. On February 8, 1841 Sarah bore a daughter which she named Mary Ann and which has generally been assumed to be Zachariah's child. The baby died fifteen days later of diarrheal disease.

¹³¹ *England & Wales, Criminal Registers, 1791-1892*, Class: HO 27; Piece: 65; Page: 143 [database online]. Provo, UT, USA: Ancestry.com Operations Inc, 2009: accessed 24 November 2017.

¹³² According to the 1841 census taken June 6, 1841, John and his family were living in Alderman's Green while Samuel and his new wife were living in Hall Green. Zachariah's bans of December/January 1840/1841 state that he was "of this Parish," meaning Foleshill. His marriage record of 28 November 1841 gives his address as Alderman's Green.

BILSTON: BALCK BY DAY AND RED BY NIGHT

For reasons that are not clear, Zachariah left Foleshill in early 1841 and moved about thirty miles west to the town of Bilston, situated in the southeastern corner of the city of Wolverhampton. This area of the West Midlands is known as the Black Country both for the thirty foot seam of coal that comes to the surface there and for the black smoke produced by the many thousands of ironworking foundries and forges that filled the air. Here rich coal seams lay below iron ore deposits making the ironworks in Bilston important both nationally and internationally in the first half of the nineteenth century. The area was heavily industrialized, covered with colliery fields, furnaces and ironworks.¹³³ The *Osborne's Guide to the Grand Junction Railway*, published 1838, described Bilston this way:

It is long and straggling, being considerably more than a mile in length, but having only one good street. There are, however, many substantial good-looking buildings, though the place is not at all regular or well-built. It has the usual signs of being a mining and iron manufacturing district, containing a great number of small tenements for the workmen, who, notwithstanding their comparatively good wages, are mostly regardless of comfort, either in their houses or persons. The population, which is constantly increasing, is about 15,000.

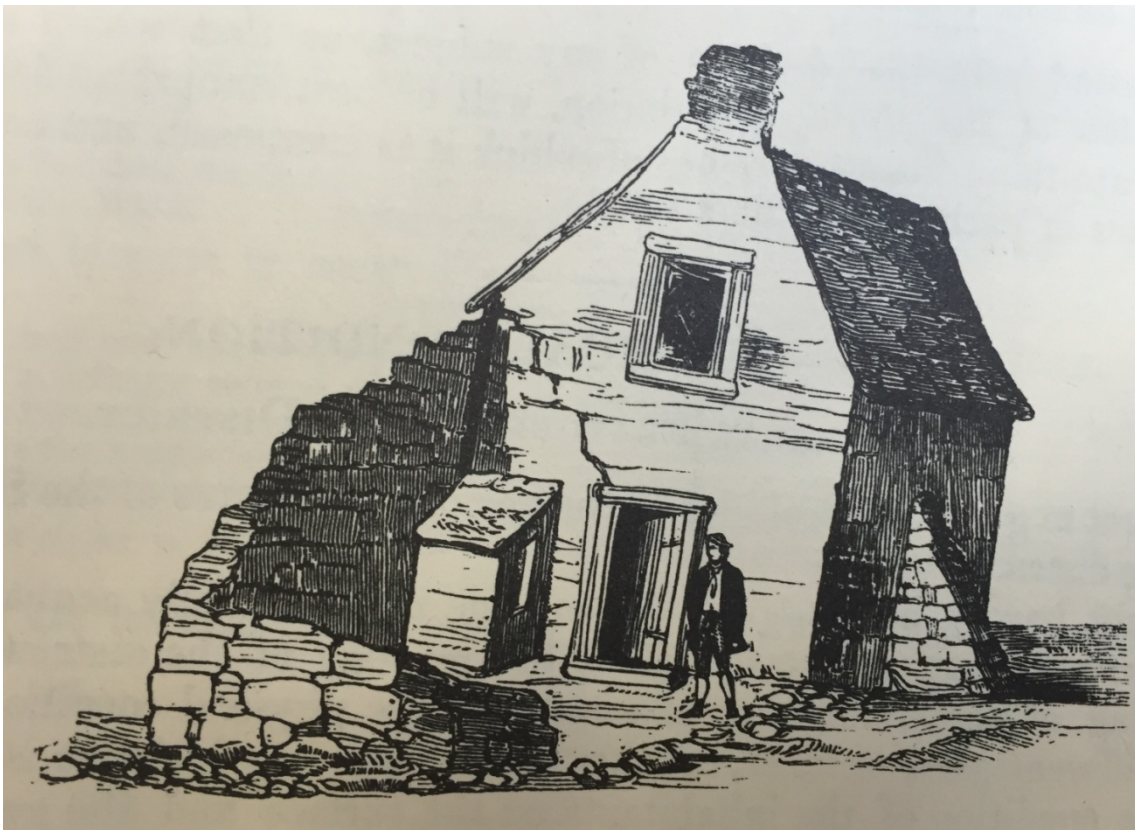
The whole district round about here is a mass of apparent disorganization, confusion, and ruin. By day we see nothing but the remains of the disemboweling of the earth; heaps of stones, clay, coal, cinders, and ashes, as if a volcano had burst out and covered the country with its lava; furnaces, chimneys, forges, and iron works, beds of burning coal, coal pits with their engines and apparatus, and wagons conveying loads of stone and coal in every direction, attended by men, women, and boys, dressed as if they were accustomed to living in the earth. The whole is constantly enveloped in a gloom of one perpetual cloud of smoke, which bedims and darkens the country for miles around.

By night the country around is lit up by fires. On all sides, the blazes of the furnaces, forges, coal pits, coke beds, and lime kilns, are seen terrifically glaring through the awful darkness. The rushing and roaring of the blasts of the furnaces, the thundering blows of the ponderous forge hammers, the clankings and crashing of the steam engines, and the pulley chains and ropes of the pits; the rattling and rumbling of the rolling mills, and the clattering of the iron and stone all around, give a stranger the most fearful and awful notions of the place. From a hill near this town, toward Sedgley, at night, nearly *two hundred blast furnaces*, for the smelting of

¹³³Wolverhampton City Council, "Bilston Urban Village, Thee Black Country: Archaeological Desk-Based Assessment Supplement," (<http://docplayer.net/24723341-Bilston-urban-village-the-black-country-archaeological-desk-based-assessment-supplement.html>: accessed 30 August 2017).

iron from the ore, may be seen; a sight which cannot be had, probably , in any other part of the world.

The ground abounds with coal, iron, lime, sand, and stone, and is exceedingly valuable. In many parts, the coal strata, which are interspersed with pyrites, are so near the surface that the water decomposing, causes a spontaneous combustion of the coal, which in many instances had been burning for more than half a century. As we walk over the land, we perceive volumes of smoke and vapour issuing from fissures in the ground.¹³⁴



The *Midland Mining Commission Report* of 1843 included the above illustration along with the following description:

The whole country might be compared to a vast rabbit warren. It is a matter of everyday occurrence for houses to fall down, or a row of buildings inhabited by numerous families to assume a very irregular outline from what they term a “swag,” caused by the sinking of the

¹³⁴ Osborne’s *Guide to the Grand Junction, or Birmingham, Liverpool, and Manchester Railway, with the topography of the Country*. (Birmingham: E.C. and W. Osborne, 1838), 138, 139, and 141, (<https://archive.org/stream/osbornesguideto00osbogoog#page/n157/mode/1up>: accessed 2 August 2016).

ground into old workings.¹³⁵

In Bilston, Zachariah found work operating a winding engine at the Millfield Ironworks and Colliery.



Bilston showing the Millfield Colliery to the west of the town, ca. 1885¹³⁶

As an “Engine Winder,” “Engine Driver, or “Whimsey Man” Zachariah was one of a great team of workers that swarmed about the mine, each with his assigned task. His job was to run a large steam-powered engine at the ironstone pit head that hauled cages filled with men and/or coal or iron ore in and out of the pit. Zachariah’s pay was on the low side of average for other mine workers at 21 shillings a week.

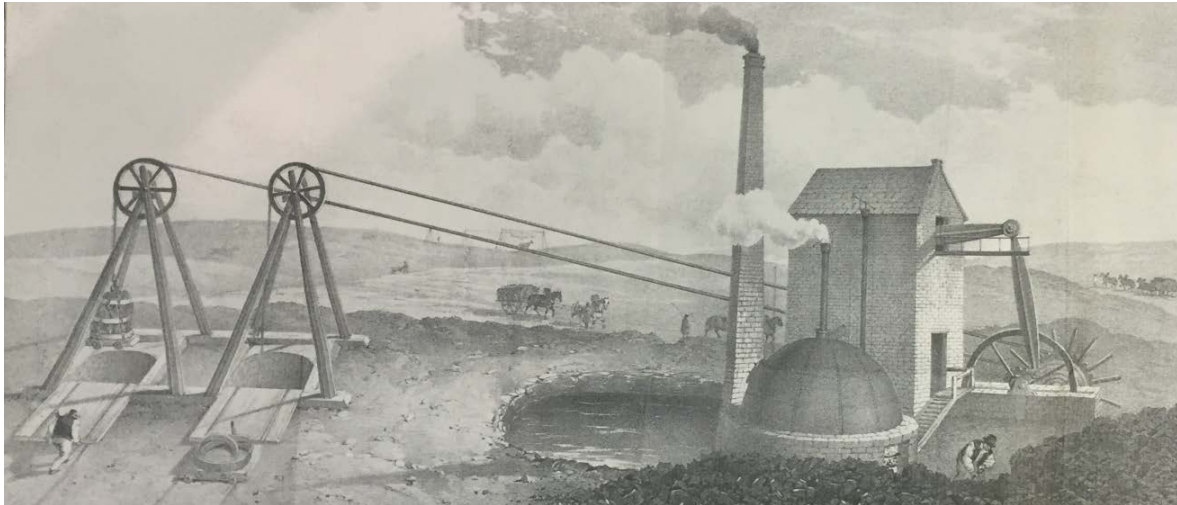
A “banksman” who landed the skip at the mouth of the pit, and sent down the empty cages and also looked “after the pikes and various other things wanted” was likewise paid 21 shillings a week. A “doggie” who oversaw the men and made sure that the pit was safe and free of fire was paid even better at 30 to 35 shillings a week. Most highly paid of all was the “loader” who oversaw the loading of the coal or iron ore and managed 15 to 20 other men and was paid an average of 40 to 50 shillings a week. The “pikemen” who broke up and brought down the coal or iron ore were paid 4 shillings 6 pence a day. The “bondmen” who turned out and loaded the coal or iron, carried away the dirt and other odd jobs were paid the same. The “trolliers” who drove the horses from the pit mouth to the wharf, drew the coal or iron ore off the trollies and brought back the

¹³⁵ *Midland Mining Commission, First Report, South Staffordshire, 1843*, Great Britain, Irish University Press series of British parliamentary papers. [Fuel and power]: *Mining districts*. Shannon: Irish University Press, 197, [30], iv.

¹³⁶ Ordnance Survey Map, Staffordshire LXII.SE (includes: Bilston; Coseley; Willenhall; Wolverhampton.)

Surveyed: 1885, Published: 1886, National Library of Scotland, (<http://maps.nls.uk/view/101597342>; accessed 31 July 2017).

empty skips to the pit mouth were paid 3 shillings 2 pence but only the days the pits were at work. The lowest paid of the miners were “labourers” who received 3 shillings per day.¹³⁷



“Whimsey or Engine Drawing Coal,” from *First Report of the Midland Mining Commission*.¹³⁸

Working conditions in Bilston were not ideal, in fact in 1842 the colliery and iron workers in the Black Country would initiate a general strike which would spread throughout industrial England creating something of a national emergency. The complaints of the miners, as recorded in the report of the Midland Mining Commission published in 1843 reveal an industry fraught with abuse and danger. Among the findings of Thomas Tancred, Esq., specially commissioned by Queen Victoria to inquire into the condition of miners and the author of the report, was that of every hundred mining deaths in the South Staffordshire coal-field between July 1837 and December 1842, just over half were by violent accident.¹³⁹ He also reported that the average age at death of the miners in Bilston was a little over 37 years.¹⁴⁰

Not only was the work dangerous, but miners were subjected to unfair labor practices. Tancred’s report identified two principal problems. The first was the “buttery system,” or the practice of some mine owners to use middle men who put up part of the capital and then saw to the management and pay of a group of miners. These butties would occasionally require their men to work part of the day without payment. In addition, the butties either kept or had an interest in public-houses where the miners were required to receive their pay and, it was hoped, were induced to spend their wages in drink. Mr. Tancred found:

¹³⁷ *Midland Mining Commission, First Report, op. cit.*, 60-61 [242-243].

¹³⁸ *Ibid.* plate 5.

¹³⁹ This included miners of 15 years of age and above. *Midland Mining Commission, First Report, op. cit.*, 128 [310].

¹⁴⁰ *Ibid.* lv [81].

. . . multifarious impositions daily and hourly repeated on the part of the butties or contractors; first in the exaction of labour without remuneration; secondly, in abstracting by means of ale-houses a portion of the remuneration actually given; and thirdly, by exposing men to violent and sudden deaths, seems to afford a ready solution of the problem why the workmen should be uneasy and discontented and why the name of butty should have become odious in South Staffordshire.¹⁴¹

The second cause of complaint was the use of the truck system whereby miners were paid in tokens or company script redeemable only at a company owned store instead of in cash. Although this practice had been outlawed by the Truck Act in 1831, the report found that it persisted in the “immediate neighbourhood of Wolverhampton and Bilston.”¹⁴² Even some owners and lessees of the mines were not happy with the system. A Mr. W. Baldwin, Esq., Coal and Iron-Master of Bilston complained that “In many cases the making of iron is not the main part of the business hereabouts; it is only the pretense to bring customers to the shop.”¹⁴³

The miners and their wives complained that the prices were high in the tommy shops. One wife of an ironstone worker reported:

I would rather have the money; I could make it go much further. The prices now (1842) are 8*d.* a lb. for cheese, we could get quite as good for 5*d.*; bacon, 8*d.*, it is only 5 1/2 *d.* and 6*d.* at Wolverhampton; Salt butter is 1*s.* instead of 9*d.*; tea, 5*d.* an ounce, I could get the same for 3 1/2*d.*; flour, 2*s.* 2*d.* the peck, it ought to be of the best quality for that price but this is about thirds which ought to cost 2*s.*; sugar is 8*d.* a pound; I think the flour and sugar are about the best articles they sell. The sugar is about a halfpenny dearer than in the town.¹⁴⁴

Others complained of the hardships of using the truck shops. One Bilston miner’s wife described her shopping experience this way:

I never went to the shop but there were 12 or 13 standing round the door in rain, snow, or whatever weather it may be; they do not allow you to come in. I have seen when it was supposed near 200 were there when there has not been any flour for some days. The women will be fighting and tearing to get in.

About a month or six weeks ago, one Thursday, I went from home at 11 o’clock in the day; I was there certainly before 12, having only called at my mother-in-law’s on the way and it was 8 o’clock at night before I got home . . . There was a great crowd to get flour, and when I got into it I

¹⁴¹ *Ibid.*, lxii [88].

¹⁴² *Ibid.* 54 [372]

¹⁴³ *Ibid.* 89 [271]

¹⁴⁴ *Ibid.* 74 [266]

was forced to stay or else I should not have got anything for my children or husband . . . when at last I got into the shop my bonnet was off, and my apron was all torn, with the women all trying who should get in first.

There were two women carried off who had fainted, and I helped them to come to themselves and that got me out of my turn and made me longer. And there was a little boy who wanted a loaf for his mother and having no dinner, he was quite smothered and I thought he was dead and the sweat poured off him. They carried him up to bed, but he went home afterwards. Ah its cruel work is the tommy shop.¹⁴⁵

Tancred reported meeting only one woman who favored tommy and supposed that she had a drunken husband who would spend the cash on drink if he had it.

It was believed that the labor unrest of 1842 was the result of ill treatment and poor working conditions, not the evil disposition of the miners. Tancred's report found the miners of Bilston to be peaceful and upright by nature, despite the hardships they endured. The Reverend H. Samuel Fletcher, Curate of Bilston, stated that his parishioners,

if taken notice of, and common civility shown them, are exceedingly grateful, and the most easily dealt with of any large masses I ever heard of or saw. If treated with injustice or harshness, they are easily moved; but their indignation is but transitory. . . . the great cause of discontent and disorder amongst us is the bad treatment which the men so often experience from their employers. There is too often a most inveterate feeling of oppression on the part of the men, arising from an absence of kindness on the part of masters, which is at the bottom of all our disturbances. The men are not treated like men. Orders are issued in an arbitrary way, without any endeavour to cultivate a feeling of common interest and common dependence. Could this feeling be once produced in their minds we should have a very little to fear of disturbance.¹⁴⁶

The Reverend Richard Buckridge, Chaplain of the Stafford Gaol shared a similar assessment of the colliers he had worked with there, describing them as "very rough but unsophisticated and kind-hearted . . . grateful to a degree for any attention or instruction."¹⁴⁷

Given these working conditions, it is not surprising that not long after arriving in Bilston, on March 15, 1841 Zachariah was involved in a deadly mining accident known as an "overwind." The facts were reported in the *Staffordshire Gazette and Country Standard* ten days later:

On Monday week, in the Mill Field Colliery, Bislton, a boy named Abel Evans, aged 13, was drawn over the pully by the engine, (owing to neglect

¹⁴⁵ *Ibid.* 93 [275]

¹⁴⁶ *Ibid.* 88 [270].

¹⁴⁷ *Ibid.*, 96 [278].

of the engineer), and fell to the bottom of the pit, which was upwards of 100 yards deep and was killed. We understand that the engineer has absconded, but it is to be hoped he will be taken, and the affair be fully investigated.¹⁴⁸

The victim was the son of a welsh miner named Richard Evans of Pinfold Street. Abel's older brother George also worked in the mines. Unfortunately, this was not an unusual circumstance. Official sources estimated the ratio of men to children in the ironstone mines of Staffordshire at this time to be as high as 100 to 70.¹⁴⁹

On Wednesday, March 31, the *Wolverhampton Chronicle* published more details of the accident.

MANSLAUGHTER.—*Caution to Engineers.*—On Tuesday an inquest was held at Bilston, before H. Smith, Esq. coroner, on the body of Abel Evans, whose death was caused by his being wound over the pulley as he was preparing to descend an ironstone pit, to work, on Monday morning, the 15th instant, at Millfield colliery. The deceased fell down to the bottom of the shaft, and was instantly killed. The fatal occurrence took place in consequence of the engineer, Zachariah Jaques, diverting his attention, for a moment, from the engine, to look at a man working in one of the upper rooms of the engine house. He was seen crying after the unfortunate affair, but absconded, and was apprehended by Best, the constable, at Atherstone. The jury returned a verdict of *manslaughter*, and the prisoner was committed to the assizes.¹⁵⁰

As there were no mining safety features on equipment, regulations or inspectors in England until 1850, it was common to hold the engine winder responsible for such accidents.¹⁵¹ Accordingly, Zachariah was transported twenty miles north to Stafford and committed to the County Gaol on April 17 to await his trial.

¹⁴⁸ *Staffordshire Gazette and County Standard*, Thursday 25 March 1841, <http://www.britishnewspaperarchive.co.uk/viewer/bl/0000300/18410325/010/0003>: accessed 7 November 2016.

¹⁴⁹ Abel Evans was christened in Bilston 16 March 1828. "England Births and Christenings, 1538-1975," database, FamilySearch (<https://familysearch.org/pal:MM9.1.1/JQ53-B2Z> : 30 December 2014), FHL microfilm 426,487. Many children worked in the mines. The *Report of the Children's Employment Commission* states that "The proportion of men to children employed in the iron-stone pits of Staffordshire is, according to Dr. Mitchell 100 to 70; in the coal pits in the same districts, it is 100 to 30." *The Condition and Treatment of the Children employed in the Mines and Colliers of the United Kingdom Carefully compiled from the appendix to the first report of the Commissioners With copious extracts from the evidence, and illustrative engravings*, (London: 1842), 19. <http://www.bl.uk/collection-items/report-on-child-labour-1842#sthash.II2zyWnX.dpuf>: accessed 30 August 2017.

¹⁵⁰ *Wolverhampton Chronicle and Staffordshire Advertiser*, Wednesday 31 March 1841, British Newspaper Archive, <http://www.britishnewspaperarchive.co.uk/viewer/bl/0001308/18410331/038/0003>: accessed 17 November 2016.

¹⁵¹ The problem of overwinding would eventually be solved by the Ormerod Detaching Hook which would not only detach the cage in the case of an overwind, but also prevent it from falling down the shaft. This device was patented in 1867. Email of 28 March 2006 from Ian Winstanley ian.wistanley@blueyonder.co.uk.

The accident ushered Zachariah into a strange and dark world he had never before experienced.¹⁵² The Staffordshire Gaol, which had been built and opened in 1793, was slightly larger than most county facilities, having 325 cells, 19 day-rooms and a capacity of up to 360 prisoners.¹⁵³ The facility was staffed by a Governor, Chaplin, Taskmaster, five Turnkeys or jailers, a Miller, Baker, Porter, Matron and one female Turnkey.¹⁵⁴



The Gatehouse at Staffordshire Gaol c. 1869-1871¹⁵⁵

Because Zachariah was awaiting trial, he was separated from those who had been tried and sentenced both in the yards by day and the cells by night. Those awaiting trial were further divided between those who had committed minor offenses and whose cases were to be heard at the Quarter Sessions and those who had committed more serious crimes and who were for trial at the Assizes. One twenty-four old inmate who spent three and half months in the Stafford Gaol in 1834 reported that

There were Two Yards in Stafford Prison for Prisoners for Trial at Session; and One for Trial at the Assizes; in One the best Characters were put, and the worst in the other; was with the best, but still very wild characters amongst them; was a great deal of cursing and swearing, and talking about what they had done, and how they would go on again if they got clear; heard old Hands tell the young ones of their great Feats, and how they might do the same; the ignorant ones were laughed at for not knowing how to go about it; and One who had been in Prison several Times, and always got quit, was boasting how he could defy the Law, and

¹⁵²“Commitments to Stafford County Gaol: Zachariah Jacques, charged with killing and slaying Abel Evans, at Wolverhampton.” *Staffordshire Advertiser*, 17 April 1841, William Salt Library, Stafford, Staffordshire, England. Zachariah listed as an inmate there on the night of June 6, 1841 when the census was taken 1841. England and Wales Census, St. Mary and St. Chad, Staffordshire, County Prison, HO 107 piece 1010 folio 35, p.6 entry 3.

¹⁵³ Great Britain. 1835. *Report from the select committee of the House of Lords appointed to inquire into the present state of the several gaols and houses of correction in England and Wales*. [London]: [HMPO?]. <http://books.google.com/books?id=QQcxAQAAAMAJ>. Appendix, 149: accessed 14 July 2017.

¹⁵⁴ *Ibid.*, 208.

¹⁵⁵ Image courtesy of Staffordshire Arts and Museums Service, from Staffordshire and Stoke on Trent Archive Service, <https://www.staffsnameindexes.org.uk/default.aspx?Index=H>: accessed 31 July 2017.

would do it; . . . would wish to be in Peace and quiet; often did draw himself quiet away from them; couldn't bear it.¹⁵⁶

Zachariah was assigned to the latter group and was placed in a yard with between thirty and fifty men "of all ages, all kinds and degrees of crimes." Another inmate of the Stafford Gaol reported that "he had seen men, who had come into that prison perfectly unacquainted with all the art and science of crime, quit that Gaol as well informed as the most experienced London Thief."¹⁵⁷ To prevent this very thing, and to encourage self-reflection, silence and separation were supposed to be strictly enforced, by day and night, but in fact were not due to a shortage of jailers. All prisoners were kept in separate cells at night and silence was supposedly maintained by the five turnkeys who moved about continually. After retiring, the prisoners were guarded by only one watchman.¹⁵⁸

Zachariah's day began with prayers, read every morning in the wards by the turnkeys or wardsmen. In addition, The Reverend Richard Buckridge, Chaplin of the Stafford Gaol, read prayers in the chapel twice a week, on Wednesdays and Fridays. After prayers on Sunday, he preached a sermon in the morning and then returned to read prayers again in the afternoon.¹⁵⁹ He said somewhat optimistically of the Sunday service:

I have generally from 12 to 20 communicants, and more devout receivers of it I never witness. I think in general they receive it with a firm intention of leading a new life, and our congregation is generally exceedingly well conducted, and scarcely ever but some come up and thank me deeply for what they have been taught, and hope it will do them good to have been in gaol . . . constantly I find that they recollect the texts and the tenor of a great portion of the sermons which I have preached for some months.¹⁶⁰

It was, however, the opinion of one inmate that these exercises "produced no good effect; could not with such a set."¹⁶¹ Some considered it "just part of one's punishment."¹⁶²

The Chaplin also oversaw education at the Stafford Gaol, directing assistant schoolmasters and mistresses who taught a boy's and girl's school there. Adult females who wished were also taught to read with the girls. In addition, the schoolmistress examined the girls in the catechism and read tracts or the Bible to them once in the morning and once in the evening. There seems, however, to have been no educational program for the men. The Reverend described the colliers in the Gaol in particular as "the most illiterate set of beings in the world."¹⁶³

¹⁵⁶ *Report from the select committee, op.cit.*, 53.

¹⁵⁷ *Ibid.*, 32 and Appendix to Evidence Before Select Committee, *op. cit.*, 15.

¹⁵⁸ *Ibid.*, 241, 245.

¹⁵⁹ *Ibid.*, 242-245.

¹⁶⁰ *Mining districts, op. cit.*, 95, [277].

¹⁶¹ *Report from the select committee op.cit.*, 53.

¹⁶² Philip Priestly, *Victorian prison lives: English prison biography, 1830-1914*. (London: Pimlico, 1999), 93.

¹⁶³ Great Britain, Irish University Press series of British parliamentary papers. [Fuel and power]: Mining districts. Shannon: Irish University Press, 197, 96 [278].

Zachariah's meals consisted of one and a half pounds of brown bread daily as well as potatoes, oatmeal and salt. No meat was provided. Prisoners might purchase "anything they could afford before trial, but no beer or tobacco" as these were considered to be luxuries.¹⁶⁴

Zachariah languished for exactly three months in the Staffordshire goal before appearing before the assize on 17 July. There he was found guilty and sentenced "to be imprisoned three calendar months and kept to hard labour."¹⁶⁵ The *Wolverhampton Chronicle* of 28 July 1841 printed the following notice of the trial:

Zachariah Jaques was found guilty of killing and slaying Able Evans on the 15 of March last, by drawing him over the pulley of the pit frame, by which he fell into a pit and was killed. Sentence deferred.¹⁶⁶

At this point, Zachariah was free and most likely returned to work, but he did not stay in Bilston. Sometime before early November, he returned to Foleshill, settling again in Alderman's Green near his two older brothers, John and Samuel.

¹⁶⁴ *Report from the select committee.*, 53 and 208.

¹⁶⁵ The entry in the court calendar reads: "Zachariah Jacques, 23 reading and writing imperfect, killing and slaying Abael Evans on the 15 March 1841 at Wolverhampton, 23 March—H.Smith, Gent., Coroner." Calendars of Prisoners for the Assizes, William Salt Library. Hard labor at the Stafford Gaol would have consisted of time on a treadmill used to grind wheat and pump water for the prison. *Report from the select committee*, 240.

¹⁶⁶ *Wolverhampton Chronicle*, Wednesday 28 July 1841, William Salt Library, Stafford.

FOLESHILL

By 1841 Foleshill, lying just north and a little east of Coventry, was a center for silk ribbon weaving, and coal mining. The parish had grown considerably in the past decade with the success of the latter. However, at this time Foleshill remained a rural community. The parish tithe map of 1841 reveals a landscape of open fields dotted with clusters of dwellings at Courthouse Green, Bell Green, Hall Green, Alderman's Green and lining some of the lanes that ran to Coventry, Nuneaton and Bulkington.

The principal mining operations in the area in the 1840's were the Hawkesbury, Wyken and the Victoria Collieries, located just outside and to the east and north of the parish. Zachariah could have worked in these or any number of smaller collieries in the surrounding parishes. Although coal had been mined in the area since the late 16th century, the operations were nowhere as large or as dangerous as those in the Black Country.¹⁶⁷ Frederick Engels in his controversial commentary on the condition of the English working class in 1844 noted several times that working conditions in the collieries of Warwickshire and Leicestershire were much better than those of the rest of the Kingdom.¹⁶⁸

Yet life could be hard in Foleshill. A report issued by the Handloom Weavers Commission in 1841 described the parish as a violent and degenerate place. The following evidence was given at Foleshill by Richard Holmes, "an intelligent undertaker (a middle-man in the weaving industry), and one of the constables:"

The mass of the people, with the exception of a few young men, are brutally ignorant, and the intelligence which is to be found in the exceptions has manifested itself only within the last half-dozen years. It is not the population which has gone down in to ignorance; it has never emerged from it. This is not surprising, for there is not an efficient school in the parish (which contains upwards of *seven thousand inhabitants*). The people are as ignorant as ever, and, in proportion to their numbers, more immoral. There is more profanity more Sabbath breaking and more immorality than formerly. Their language is awfully depraved. Independently of their irreligion, they are *practically* more immoral than formerly. Bastardy is greater than ever, even since the Poor-Law Amendment Act. At any little holiday time, the public houses will be thronged with girls ready for the lowest excesses. Both sexes are great drinkers, chiefly of ale. The place is also notorious for poaching, and robberies, and the Magistrates of Coventry well know that when a

¹⁶⁷ An excellent history of mining in and around Coventry is provided by A.W.A White, *Men and Mining in Warwickshire*, Coventry and North Warwickshire History Pamphlets no. 7, (Coventry: Coventry Branch of the Historical Association, 1970).

¹⁶⁸ "More than all else the stature suffers, being stunted and retarded; nearly all miners are short, except those of Leicestershire and Warwickshire, who work under exceptionally favourable conditions . . . Rheumatism, too, is, with the exception of the Warwick and Leicestershire workers, a universal disease of the coal miners, and arises especially from the frequently damp working-places." Frederick Engels, *The Condition of the Working Class in England in 1844*, The Project Gutenberg eBook, 246 and 247, (<http://www.gutenberg.org/files/17306/17306-h/17306-h.htm>, 2005: accessed 2 May 2017).

desperate case is brought before them it is generally from this neighborhood.¹⁶⁹

Soon after arriving in Foleshill, and after again posting banns November 7, 14 and 24, Zachariah married Sarah Clewer on November 28 in the parish church of St. Laurence.¹⁷⁰ Their siblings Samuel and Mary Jaques were the witnesses to the wedding. Zachariah could sign his name on the wedding register; Sarah could only make her “mark.”

Sarah had been born October 6, 1815 in Foleshill and was christened in the parish church of St. Laurence on November 5, 1815.¹⁷¹ She was the second of three daughters of Josiah Clewer and his wife Mary Marston.¹⁷² Sarah was a ribbon weaver, the daughter and granddaughter of weavers. At the time of her marriage, she was the only child still living at home and was no doubt working with her parents at Hall Green where her father, Josiah, owned a cottage and garden plot at “Fieldgate.” From the 1841 tithe map, it appears to have backed onto the large fields north of the parish church of St. Laurence.¹⁷³ This had also been the home of her grandparents, Josiah Clewer and Mary Elliott.¹⁷⁴

The combination of coal miner and ribbon weaver was quite a common one in Foleshill and Zachariah and Sarah settled into a very ordinary pattern of life. After their wedding, Sarah and Zachariah took up residence in Hall Green, near her parents and their siblings Samuel and Mary.¹⁷⁵ Sarah continued to work with her father and Zachariah returned to work as an Engine Winder.

On November 5, 1842, a daughter, Mary Maria was born to Zachariah and Sarah.¹⁷⁶ She was christened in the parish church of St. Laurence on December 18.¹⁷⁷ A

¹⁶⁹ *Reports from Assistant Hand-Loom Weavers' Commissioners*, Part IV. Report by Joseph Fletcher, Esq., secretary to the Commission, of the midland districts of England. [217], XXIV.1, 76, Irish University Press Series of British Parliamentary Papers. Industrial Revolution Textiles, 10, (Sahnnon, Ireland: Irish University Press, 1970).

¹⁷⁰ Zachariah spelled his last name “Jaquiess” and his residence is given as Aldermans Green. Sarah’s residence is listed as “Fieldgate.” Church of England, Parish Church of Foleshill, Warwickshire, *Parish registers*, Marriages and Banns 1790-1845, FHL film 559235, 136, no. 271.

¹⁷¹ Parish Church of Foleshill, *Parish registers*, 1564-1881, Christenings and burials, 1564-1876, FHL film 559233, 52, certificate number 414. Mary and Josiah are listed as living in Fieldgate. Likewise the burial records of Josiah Cluer (d. 1817) and his wife Mary (d. 1815) both give the abode as Fieldgate.

¹⁷² Josiah and Mary's firstborn was a son, William, who was born about 1810 and buried 6 January 1811. I have been unable to find a christening date but the burial is recorded in Parish Church of Foleshill, *Bishop's transcripts*, FHL film number 428995, item 2.

¹⁷³ *Foleshill Tithe Records, 1841: tithe apportionment and map*, Coventry Archives & Research Centre, PA1728, Plot 387.

¹⁷⁴ The burial records for both Josiah (d. 1861) and Mary Clewer (d. 1848) give the abode as Fieldgate.

¹⁷⁵ By 1851 Thomas Jaques and his family would also be living in Hall Green. Martha, the eighth child of Thomas, was christened at St. Laurence 7 November 1849. Her parents were living in Alderman's Green. Parish Church of Foleshill, *Parish registers*, Christenings and Burials, 1564-1876, FHL film 559233, p. 284, no. 2270. Thomas Jaques, his wife Elizabeth and five of his eight children appear in the 1851 census living in Hall Green. Great Britain, Census Office, Census returns for Foleshill, 1851, HO 107/2066 folio:414, 28.

¹⁷⁶ General Registrars Office, Certified copy of an entry of birth, 1842 December Quarter Foleshill vol.16 p. 387, entry no. 474. The certificate does not give a name. Apparently one had not been chosen by 5 December when the birth was registered. Mary Clewer was present at the birth.

second daughter, Sarah Ann was born 22 April 1845 and christened 25 May.¹⁷⁸ On 4 March 1848 a son, Josiah, was born. He was christened at St. Laurence 16 April 1848.¹⁷⁹ On February 18, 1850 a third daughter, Hannah Maria was born.¹⁸⁰ She was not christened at the parish church because by that time Zachariah and Sarah had joined the Church of Jesus Christ of Latter-day Saints.¹⁸¹

Although Zachariah and Sarah associated themselves with the Church of England, it was by no means the only choice available to them in Foleshill. Non-Conformist denominations were especially popular there, much more so than in Coventry. While Wesleyan Methodists had arrived in Coventry in the late eighteenth century, their activity was sporadic and permanent chapels few. In Foleshill they found much greater success, building chapels in Bell Green in 1813, Lockhurst Lane in 1825, Carpenter's Lane in 1837, Brickkiln Lane in 1839 and Alderman's Green Road in 1840. The Primitive Methodists likewise flourished in Foleshill, erecting chapels at Stony Stauton Road in 1828, and two more elsewhere in the parish in 1847 and 1849. The Baptists also found success in Foleshill with two chapels at Longford and one constructed in Hawskbury in 1845.¹⁸²

Zachariah's brother John and his first two wives attended the Baptist Chapel at Longford. Sarah's sister Ann and her husband Stephen Rollason worshiped at the Foleshill Road Independent Chapel. However, it was the Mormon Church that attracted Zachariah and Sarah.

By 1850 the Church of Jesus Christ of Latter-day Saints had one flourishing branch in Coventry consisting of 152 members lead by William Broadhead as well as several other "groups" located in the surrounding parishes. Elder Broadhead, a forty-four year old ribbon weaver and native of Coventry, had been baptized in December 1844 and had led the branch since 1845.¹⁸³ It was the largest of the twenty-one congregations in the Warwickshire Conference which covered Warwickshire, northern and southern Oxfordshire and southwestern Northamptonshire. Elder Albert Cordon had presided over this area since October 1848. He was thirty-three, married and a full time missionary for the Church. A native of Liverpool, he had been baptized June 30, 1839, traveled with the Saints to Utah and returned again to preach the gospel in his native England. His mission journal provides a picture of a robust and close knit Latter-day Saint community in the Coventry area and attests to a degree of success in gaining new proselytes.

¹⁷⁷ Mary Maria's name is spelled "Jaquiss." Church of England, Parish Church of Foleshill, Warwickshire, *Parish registers, Christenings and Burials, 1564-1876*, FHL film 559233, 204, no. 1627.

¹⁷⁸ Her last name is spelled "Jaquis." *Ibid.*, 226, certificate number 1808.

¹⁷⁹ Here the last name is spelled "Jacquiess." *Ibid.*, 262, certificate number 2089.

¹⁸⁰ Certified copy of an entry of birth, 1850 March Quarter Foleshill vol. 16 p. 479

¹⁸¹ Sarah's obituary which appeared in the *Millenial Star*, vol. 45, p. 240 (10 March 1883) states that she joined the Church in 1850.

¹⁸² "The City of Coventry: Protestant nonconformity, Introduction," in *Warwickshire, A History of the county of Warwick: the City of Coventry and Borough of Warwick, Victoria County History*, vol. 8, 372-382. *British History Online*, Version 5.0. (www.british-history.ac.uk: accessed 29 September 2016).

¹⁸³ Emma Broadhead Anderson, "History of William Broadhead," n.d., n.p., (<https://familysearch.org/tree/person/KWJY-L6D/memories>: accessed 28 September 2016). William Broadhead appears as the representative of the Coventry Branch in the *Report of the Warwickshire Conference, held in the Latter Day Saints' Hall, Guy Street, Leamington Spa, Sunday, September 1, 1850*, (Leamington: J.W. Brierly, 1850), 1, Church History Library, M204.6 W311r 1850, Internet Archive, <https://archive.org/details/reportofwarwicks00warw>: accessed 1 September 2017).

Although the Conference headquarters were ten miles away in Leamington Spa, Elder Cordon traveled to Coventry often to hold outdoor meetings, assemblies in rented halls and gatherings in the homes of members to strengthen the Saints as well as to attract converts. Topics of his preaching included “The Second Coming of Jesus Christ, His personal reign on earth and First Resurrection;” “The church of Christ as it was, its apostasy, and necessity of a New dispensation being given to man;” and “The re-organization of the church, and the qualifications necessary to become a member of the same.”¹⁸⁴ The people of Coventry seemed to be interested in the message. One conference meeting, held on Sunday 11 February 1849 in Coventry attracted 570 members and, as President Cordon reported:

There was a good spirit that prevailed over the meeting. Peace and good order was in our midst. The Saints from a distance rejoiced in the things of the kingdom very much and especially those from the villages. They had not seen as many of the saints together before. The room was crowded in the evening, a many were not able to get inside but had to return home. They paid great attention and a person by the name of Bright undertook to oppose the truth, but could not make much at. He opposed the work a many times, and made himself look very foolish.¹⁸⁵

Zachariah and his family may have attended this meeting and others like them.¹⁸⁶

Sometimes the meetings were held outdoors and these could attract opposition from the local authorities. On Sunday July 15, 1849 President Cordon reported:

I went to Coventry to hold a Camp Meeting. When I got there I found that the Corporation of the place had prohibited us from holding our meeting on Grey Friars Green and had sent the Chief Constable to gather up and destroy our Bills, in order to prevent us from laying the truth before the people, but however we were determined to preach and we moved our cart up to another open space, which was outside the limits of the town. A great many of the rabble of the Town assembled together and was determined to prevent us from holding our meeting, but there was a few that seemed determined to listen. The Afternoon’s meeting went off well, a great many came to hear, and were very attentive. . . . In the Evening we had about 2,000 persons present, who were as silent as death. I preached to them in the Afternoon and Evening as was quite well. I . . . was satisfied that a good impression was made upon the minds of the people.¹⁸⁷

¹⁸⁴ Alfred Cordon, *Reminiscences and Journals, 1839-1850, 1868*, Church History Library MS 1831, vol. 5, 154, Monday July 15th 1850.

¹⁸⁵ *Ibid.*, Sunday 11th February 1848.

¹⁸⁶ Two days later, another crowded meeting was held in Coventry “and many were very interested, one was baptized.” *Ibid.*, Tuesday 13th February 1849.

¹⁸⁷ Alfred Cordon, *op. cit.*, vol. 5, 15 July 1849 (no page numbers).

Besides the Saints in Coventry, President Cordon regularly met with smaller groups in Foleshill and Black Horse Lane (north east of Foleshill toward the collieries). The group in Black Horse Lane was clearly a favorite of his and was the group with which the Jaques most likely met. It centered in the home of Joseph Betts, his wife Elizabeth and their ten children. Joseph, a native of Foleshill, had been baptized September 16, 1847.¹⁸⁸ Like Zachariah, Joseph was an Engine Driver and his wife, like Sarah, was a silk weaver. Alfred Cordon visited this group of saints at least 10 times between late 1848 and September 1850 while serving as Conference President to hold meetings, bless children, administer to the sick and celebrate weddings.

On January 29, 1850 he attended festivities marking the union of Harriett Betts, the daughter of Joseph and Elizabeth, and David Broadhead, the son of William Broadhead, president of the Coventry Branch. It was a day of celebration for all the saints and Zachariah and his family were almost certainly there.

I went over to Black Horse Lane, as I had promised to attend on that day it being the Wedding day of David Broadhead and Harriett Betts. I arrived at 12 o'clock, found the Bride and Bridegroom well, and making every preparation for dinner. In the Afternoon the saints began to flock together, as it was the calculation of the council to have a public Tea meeting, not only to celebrate the marriage, but because the parties were about to emigrate in a few days. About 50 sat down to Tea. We enjoyed ourselves very much, we spent the evening in singing, and speaking, we did not break up until a late hour.¹⁸⁹

Indeed, emigration was another theme President Cordon preached to the Saints. In accordance with church policy, he encouraged, reported upon and celebrated the gathering to Zion among the new converts. He recorded the following in his journal:

Tuesday February 19th 1850 . . . I started by the train at 10 o'clock for Coventry, Sisters Burton and Lack left this day for L'pool being about to Emigrate to the land of Zion, their removal made quite a stirr (*sic*) in the Town; In the evening I went to the Chapel and preached to a very attentive congregation, there was a many strangers present who seemed well satisfied.¹⁹⁰

As President Cordon's own return home neared, he became more focused on organizing emigration efforts in the Warwickshire Conference. On Sunday, May 19, in a meeting held in Leamington Spa where saints from the different branches, including Coventry, convened he

arose and made some remarks upon the necessity of establishing a Perpetual Emigrating Fund in this Conference and showed the vital

¹⁸⁸ Obituary of Joseph Betts, *Millennial Star*, no.12. vol 56, Monday 19 March 1894. Warwickshire, Foleshill, 1841, 1851 and 1861 England Census.

¹⁸⁹ Alfred Cordon, *op. cit.*, vol. 6, 75-76.

¹⁹⁰ *Ibid.*, vol. 6, 100-101.

necessity of at once raising funds sufficient for the sending out of companies of Woolen, Cotton, Iron and Pot manufacturers that trade might be commenced in the Valley, that the Saints might be a separate and independent people.¹⁹¹

Monday June 3rd, President Cordon took the message to Coventry where a meeting was held “upon the P.E. Fund.”¹⁹² On Wednesday he left Coventry and traveled to Black Horse Lane to meet with the Saints there,

. . . and it was to me a treat. . . There was but few attended in consequence of being detained at work. I laid before them the necessity of commencing the P.E. Fund and appointed a Treasurer and Secretary.¹⁹³

The next day he went to the nearby village of Chilvers Coton

and had the privilege of reading a letter which had just been received from Elizabeth and Sarah Turner dated Saint Louis, giving a very flattering account of the situation of the Saints in that city, that provisions and clothing were very cheap that the saints must not be particular in waiting in England to get clothing for they could obtain all that was necessary very soon in that country, that they had only been in that city four months and had saved considerable money, and would have remained there but the council (sic) was “Go to Kanessville.”¹⁹⁴

The day after Cordon was back in Coventry where

I obtained a letter from elder Thomas Day president of the ship Josiah Bradlee who had arrived in New Orleans after a good and comfortable passage of 8 weeks and 4 days. That the company were in good health and spirits, that there was not one adult person that died, they were about to proceed up the river with elder McKinzie, that the fair (sic) to St. Louis was eight shillings per head.¹⁹⁵

President Alfred Cordon continued to preside over the Warwickshire Conference, preaching the Restored Gospel of Jesus Christ and emigration to Zion until his departure in September of 1850 at which time Elder Eli B. Kelsey was installed as President.¹⁹⁶

¹⁹¹ *Ibid.*, vol. 8, 86.

¹⁹² *Ibid.*, 108.

¹⁹³ *Ibid.*, 8, 109-110.

¹⁹⁴ *Ibid.*, 111-112.

¹⁹⁵ *Ibid.*, vol. 8, 112. The *Josiah Bradlee* left Liverpool 18 February and arrived in New Orleans 18 April 1850. David and Harriett Broadhead were supposed to have been on board but a notice in the passenger list states that they delayed their emigration. “Josiah Bradlee,” database, *Mormon Migration* (mormonmigration.lib.byu.edu: accessed 10 June 2017), entry for David Broadhead and Harriett Betts.

¹⁹⁶ *Report of the Warwickshire Conference held in the Latter Day Saints Hall, Guy Street, Leamington Spa, Sunday, September 1, 1850.* Church History Library, M204.6 W311r 1850.

Kelsey was the same age as Zachariah, having been born in Ohio in 1819. He had converted to Mormonism in 1843 in Nauvoo and by 1847 had moved to Council Bluffs, Iowa. From there he had been called on a mission to Scotland where he served from 1848 until 1849. He embarked upon a second mission in 1849, this time to England where he served in the Warwickshire Conference and later as President of the Manchester and London Conferences until returning to the United States in 1851. He was a bold and energetic individual and his strong personality would eventually set him at odds with the leadership of the Church.¹⁹⁷

President Kelsey got right to work, creating two new branches in the Coventry area. On September 19 he organized the Hawkesbury Lane Branch, recording the following in his journal:

I walked to Coton (Chilvers Coton) Station on the railway where I took train for Hawksbury Lane—where there is a small body of Saints who have formed a part of the Coventry branch. I organized them into a branch to be called the Hawksbury Lane Branch. I also induced them to establish a book club and tract society. I gave the officers and members a great deal of teaching relative to the duties that devolved upon them—of which they were very ignorant indeed.

At least two thirds of the Saints in this conference can neither read nor write and are therefore deplorably ignorant.¹⁹⁸

This was the Black Horse Lane group referred to by Alfred Cordon. Kelsey put Elder Shaw in charge of the Branch and ordained William Betts an Elder. Within a month, Elder Betts would become president of the Branch¹⁹⁹

A week later, on September 25, President Kelesy wrote that he and his new companion, Elder Jesse Wentworth Crosby, just arrived from Salt Lake City,

walked to the village of Foleshill—two miles from Coventry—where we met a small congregation of Saints who have formed a part of the Coventry Branch. I organized them into a branch—still subject to the Coventry Council.²⁰⁰

This branch was subsequently dissolved by December 1851. A list of its members survives but the Jaques do not appear on it. It is composed almost entirely of textile workers: plush weavers, ribbon weavers, hand loom weavers, silk weavers, fillers,

¹⁹⁷ Later in life Kelsey was one of four founders of the Salt Lake Tribune, a member of the Godbeite movement and a founder of the Liberal Party in Utah. He developed mines and promoted mining in the territory and opposed Brigham Young's "one man power" in temporal affairs.

¹⁹⁸ *British Mission Manuscript History and historical reports, branch histories of Foleshill and Hawksbury Lane*, Church History Library, Utah, LR 1140 2
Eli B. Kelesy Journal, 1848-1851, Church History Library, Utah, MS 15644, 27-28.

¹⁹⁹ On Friday October 11th Eli Kelsey wrote: I set out for the Hawksbury Lane branch of the Church to settle a difficulty that had sprung up among the officers. I found that Elder Shaw lost the confidence of the saints and that they were not willing to sustain him as their president. I accordingly removed him and put elder Wm Betts in his place. *Ibid.* 43.

²⁰⁰ *Ibid.*, 34 and *British Mission Manuscript History, op cit.*

and winders.²⁰¹ Based on the address given for Sarah Jaques in the 1851 census it is most likely that the family was part of the Hawkbury Lane Branch. Unfortunately, no official records of this group survives.

It is almost certain that President Kelsey knew Zachariah and his family and that he shared with them his favorable impressions of St. Louis through which he had passed the previous November on his way to the British Mission. Kelsey had been struck by the excellent organization of the church in St. Louis and the assistance provided to Saints who stopped there on their way west. His letter to the editor was published in the *Millennial Star*, January 15, 1850.

On board Steam Boat Nominee, Ohio River, 50 miles below Louisville,

Nov. 29th, 1849

Dear Brother Pratt,--I snatch a few moments of leisure to write to you, and inform you that brother G.P. Dykes and myself are thus far on our way to "Old England," in good health, and with a fair prospect of being in Liverpool by the 15th or 20th of January, through the blessing of the Lord. . . . We spent one week in St. Louis I must say that I am very highly pleased with the strict organization that brother Felt has established in all things pertaining to the St. Louis branch, and the wise arrangements he has made for the reception of the emigrating Saints, by which means they are preserved from those *wolves in sheeps clothing*, apostates; and every information is given relative to obtaining profitable employment, healthy locations for residence, &c. And I can confidently say to all the emigrating Saints, who are *compelled* to stop in St. Louis for want of means to proceed further, that if they will hearken to the counsel of brother Felt and his counselors, it will be well with them. . . . The branch in St. Louis numbers about 3,000 Saints, of all ages, *hot, warm*, and *cold*, with a far less proportion of the COLD than I anticipated.²⁰²

It was perhaps with the enthusiastic encouragement of President Kelsey, and the other fair reports of emigrants circulating through the branches that soon after joining the Church, Zachariah was off to America with a plan to stop in St. Louis and earn enough money there to bring Sarah and the four children across the Atlantic and then take all of them on to Zion.

Zachariah was certainly not alone. Jesse Crosby, who soon succeeded Eli Kelsey as President of the Warwickshire Conference states that "During the winter (of 1850-1851) some 2000 Saints emigrated to America. About 100 were from the Warwickshire Conference, of which I have charge."²⁰³

While converts to the Church were encouraged to immigrate to Utah for the spiritual benefits, to join with the Saints in "Zion," and also to build up the economy of the new land, it is also likely that the United States promised greater economic

²⁰¹ *Council Book of the Foleshill Branch*, Church History Library, LR 2022 11. *British Mission manuscript history and historical reports, 1841-1971, Foleshill Branch (Warwickshire Conference) and Hawkbury Lane Branch (Warwickshire Conference)* Church History Library, LR 1140 2.

²⁰² Eli B. Kelsey, "Letter to the editor," [November 29, 1849], *Millennial Star*, 12 (January 15, 1850): 27.

²⁰³ *History and Journal of Jesse Wentworth Crosby, 1841-1860*, Church History Library, MS 24036.

opportunity for the Jaques family. Coal mining was in decline in Foleshill and prospects for the future looked dim. In September 1846 Mr. George Whiddon, proprietor of the Hawksbury Colliery had petitioned the parish Vestry council to lower the poor rate assessed on his operations arguing that the colliery “is not as productive as formerly.”²⁰⁴ In July of 1848 Mr. Whiddon again appealed against the rate on the mines “which,” he argued, “have not been worked for many months past.”²⁰⁵

Thus, in accordance with the LDS policy of “gathering” and perhaps also in hopes of a better economic future, Zachariah and Sarah decided that they should leave their family and friends in Foleshill and emigrate to the United States. Arrangements were made in October, 1850. It was determined that Sarah should stay behind with the children and Zachariah go ahead, work as an “engine winder” and earn the money to pay for the passage for the rest of the family. On October 28, 1850 Zachariah paid a deposit of £1 for a ticket on the ship *Ellen* registering as “Zechariah Jaques, Engine driver, age 33 of Hall Green, Foleshill nr. Coventry.”²⁰⁶ He is the only passenger listed from the Coventry area although William Broadhead, the Coventry Branch President and Charles Hawsin of Coventry and their families had originally book passage on the *Ellen* to travel with Zachariah but sailed instead a month later. On 4 January 1851, a month before little Hannah’s first birthday, Zachariah left Liverpool with a group of 466 Saints bound for America on board the ship *Ellen*. The trip to New Orleans would take nine weeks.

²⁰⁴ “Mr. Whiddon having given notice of his intention to appeal against the two last Rates made for the relief of the poor of the parish in respect of the sum of 520£ assessed on his Colliery consisting of his Engines, Buildings, Rail Road Machinery and Coal Mines in the Parish, and he having since made a proposition in writing without prejudice to be rated at 248£ instead of 520£ for the same without the expense and unpleasantness of an appeal and this Meeting being satisfied that he is not now getting the same quantity of coals as he was when the above 520£ was assessed and that he has not now so many pits at work as at that time.” *Foleshill Vestry Books*. FHL film 555452 17 September 1846.

²⁰⁵ Emphasis in the minutes. *Ibid.*, 2 July 1848.

²⁰⁶ *Ellen*, 8 January 1851- 14 March 1851, and *Ellen Maria*, 1 February 1851 – 7 April 1851, *Mormon Migration* (mormigration.lib.byu.edu : accessed 12 June 2017).

AMERICA

Zachariah, only barely literate, left no record of his voyage. Luckily, one of his shipmates, John Woodhouse, wrote a series of “recollections” or “articles” from memory later in life.²⁰⁷ From these vivid accounts, the details of Zachariah’s voyage to America, arrival in New Orleans, trip up the Mississippi River to St. Louis and events that transpired in that city can be learned. The following are excerpts from *John Woodhouse: His Pioneer Journal, 1830-1916*.

From England to Utah in A.D. 1851

Article Number One

We arrived in Liverpool in due course and commenced our experience of life away from home at Brother Cowley’s Hotel, with a crowd of Saints, who like ourselves were bound to the gathering place in the West (Utah) and like ourselves without experience of what was before us.

The ship provided for us was the Ellen, and after a day or so we commenced to get on board. Our ship registered 1800 tons of burden. Our company 464 Saints. We were presided over by Elders and returning missionaries, J.W. Cummings, Crandel Dun and William Moss. . . . I suppose we had the room allowed us by law, 18 inches of breadth each, but we were still very crowded. Our sleeping arrangements were berths, two tiers high all around the vessel and down the center of hold. . . . There was about 6 feet of space in front of the berths, for passage way and storage room for provisions, boxes, etc. We were instructed to make everything fast, but as we did not understand the term in a suitable sense we could not foresee the result. In those days all did their own cooking and furnished their own utensils, so that the amount of tinware we needed was enormous, and a look at the ceiling of our vessel, when all were hung up, might cause a stranger to think that quite a proportion of the vessels cargo was tinware.

Our cooking arrangements consisted of a gallery about four feet long, and three feet wide. The top full of holes over which to place vessels to boil. A fire was along each side with bars lengthwise. Some of our tins had a flat side and hooks on them to hand on the bars, these we called “Hangers on.” There was an oven down the center between the two fires for baking, this completed our cooking accommodations which were meager. Especially as we were not skilled in the use of it.

By January 5, 1851 we were all on board, our last duty on shore being to pass a medical inspection. This consisted in going to a small square window at an office near by and there each putting out our tongue, then the inspector stamped our tickets, a stamp for each person. . . . Forenoon of the 6th the vessel moved on her way. The Saints

²⁰⁷ John Woodhouse was born near Doncaster, Yorkshire 21 July 1830. He was baptized 15 May 1849 and emigrated with his parents, three brothers and four sisters in January, 1851. His is not really a journal in the sense of a daily record. Woodhouse described his writings as, “A recital of the providences means experiences of those who have been thus gathered, and they will surely be interesting and of value to the future generations of Zion. At the time these things happened I kept a brief journal, but in the travels and movings, incident to so many years of pioneer life, I have lost it. And so I can only write what I can recollect, assuring my readers that what I write will be that which is well recollected and yet fresh in my memory.” James Mercer and Kate Woodhouse Kirkham, “Introduction” to John Woodhouse, *John Woodhouse: His Pioneer Journal, 1830-1916*, (Salt Lake City: Elbert C. Kirkham Company, 1952), 2.

joyfully singing, "Oh! Babylon, we bid thee farewell, we are going to the mountains of Ephraim to dwell."

Sailing down the Mersey River was pleasant. Evening found us in the Irish channel, with a strong wind blowing, the night dark. First we had a narrow escape of being run into by a passing steamer. The wind continued to increase, with it an increase in sea sickness amongst the passengers, very few were exempt. Another thing our tinware, water bottles, provisions chests, etc. broke loose from their moorings and dropped from their nails overhead, and the scene in the vessel I am unable to do justice to. The articles chasing each other from side to side of the vessel, spilling their contents as they traveled, the water bottles having the advantage in the race, owing to their being round, they would leap or roll right over the other things and beat both ways. And we were all too sick to interfere, so they went it unmolested. We could only look on out of our berths and witness the scene. We had enough to do to keep from rolling out ourselves. About midnight we experienced a violent shock, and more movement from side to side, which continued for a time and then ceased. Morning found us anchored in Cardyan (sic) Bay, North Wales. We learned that our vessel had struck, or had been struck by a schooner, which first struck and caught on our jib boom, breaking it off, then heeled around, and caught on to our main fore and main yards, breaking them both off, one in the hinges, and the other half way between. As to the schooner from all we could learn, she was lost with all on board.

While in the bay we made a new jib out of the broken yards, and made one new yard out of a stick we had on board, and obtained another new one from the shore.

Morning found me able to get up. I commenced a round of the vessel. . . . I . . . called on (one) of my . . . brethren in the cabin. He was a family man, well to do and had come on board with a large provision chest well supplied with good things, extras for the voyage. I found them trying to sort out the contents of the chest. It had contained chiefly supplies in glass jars, preserved in variety, pickles, mustard mixed and unmixed, pepper, sweet cakes cut and uncut, eggs, raw and cooked, etc. If a person had taken a hammer and worked on the contents for quite a while he could not have produced a better mixture of the whole contents, glass jars included. I almost felt thankful we had nothing to loose or break. In addition to the chest they had a large brown jar packed full of eggs in salt and hung on a nail by a string over the berth. The motion of the vessel had chafed the string in two and the eggs and salt had joined them in the berth below. Brother B - - told me his experience of the previous night, he saw his chest after it had broken loose and was racing around the cabin. He jumped out of bed in his night cloths, got astride the chest, using his feet for braces, to try and hold it in place. He worked hard with it, until the vessel anchored and he was able to return to bed. These are samples that will answer more or less for all of our experiences of that first night. The experience was valuable. It taught us what was meant by fastening our boxes. We stayed two weeks in Cardigan Bay. Here we organized the vessel into wards for prayers, companies for cooking and cleaning. All things to have their proper times and turns.²⁰⁸

²⁰⁸ Woodhouse, *op. cit.*, 11-13.

From England to Utah in A.D. 1851

Article Number Two

After the stormy time before mentioned (two weeks in Cardigan Bay), the weather cleared and we had a remarkable fine passage.²⁰⁹ One consequence then, but now so changed, was the drinking water we had. On account of the length of the voyage the water went bad and as we were in a tropical climate we felt it severely. Two quarts per day for each adult was the allowance. It should have been three quarts.

After nine weeks spent on the ocean, and the date was about March 9th we were in the gulf (sic) of Mexico.²¹⁰ One fine morning, going on deck, a strange sight met our gaze. We were just on the line where the muddy waters of the Mississippi river join the clear blue water of the gulf. A clear and well defined line was visible as far as the eye could reach. Apparently one hand might have been put in the clear blue of the gulf and at the same time the other and into the very muddy waters of the river. Our anticipated prospects of fresh water were suddenly destroyed. As our stinking but clear water seemed preferable to such a muddy mess. The American coasts are low and cannot be seen far off. The mouth of the river is said to be 20 miles wide, and is mostly filled with dense growth of large bamboo canes, common to the tropics, leaving about six narrow clear channels. The one we entered (the best one) was not more than eight to ten rods wide. For many miles our course lay between the tall lines of bamboo, with no sign of solid bank. The first dwellings we saw being built on piles, and only accessable (sic) with boats. The dwellers (sic) business was oyster fishing. The largest oysters I ever saw being caught there. Some of them as long as eight inches and large in proportion. Below New Orleans were large orange groves, oranges much larger than we see here. They were laying thick on the ground, also a full crop of all sizes and developments yet on the trees. Some of the negro children threw some on board the vessel. It is about 200 miles from the bar at the mouth of the river to New Orleans. Our vessel was lashed alongside the tug, which had also two other vessels in tow. . . . In due course we arrived at New Orleans.²¹¹

From England to Utah in A.D.1851

Article Number Three

Previous to our arrival in New Orleans, our Brethren of the Presidency had instructed us, as to the dangers from warf (sic) thieves, and also the danger of getting into quarrels in a land where deadly weapons were carried. All of this was very timely to us, as New Orleans had no accommodations for emigrants similar to Castle Garden, N.Y. where emigrants could be protected from thieves. The vessel was moored to the warf (sic), which was also the river's bank, not even an enclosure. The sights on shore were strange to us. Every person seemed dressed in their Sunday clothes, long bosom white

²⁰⁹ The wind changed on February first and the *Ellen* finally sailed out to sea. *Millennial Star*, vol. XIII, 24 and 158, Liverpool to New Orleans 8 January 1851 to 14 March 1851, A Compilation of General Voyage Notes, *Mormon Migration*, (<https://mormonmigration.lib.byu.edu/mii/account/316?netherlands=on&sweden=on&voyage=on&account=on&passenger=on&dateFrom=January+1851&query=Zechariah+jaques&europe=on&mii=on&dateTo=&scandinavia=on>: accessed 24 July 2017).

²¹⁰ "On the night of the fourteenth of March, the *Ellen* anchored in the Mississippi River, off New Orleans, making the passage from Cardigan Bay (which is twelve hours sail from Liverpool) in seven weeks." *Ibid.*

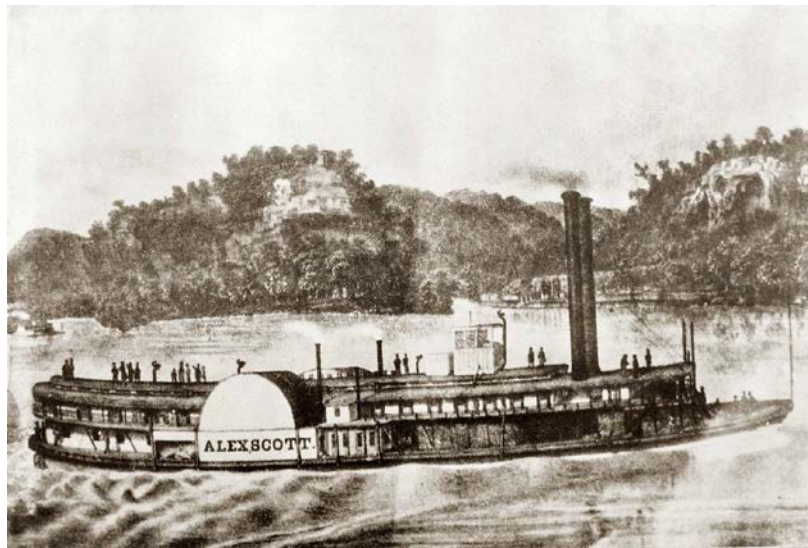
²¹¹ Woodhouse, *Journal, op. cit.*, 16.

shirts, black pants and no coats on. Quite a contrast to many of our passengers from the farming districts of England, who donned their best knee breeches, tight leggings, laced up heavy nailed boots, smock frocks, etc. to go on shore. They were much looked at by the residents.

A row of negro women with arms around each other, proceeded by a dealer, who was offering them for sale in the street, seemed strange to us. They seemed careless and cheerful. . . .

*Next morning a fine steamboat named the Alec Scot, came alongside and we were soon transferred on board her for our journey up the river. The boat was a noble boat of 1400 tons burden and furnished up plenty of room and board. The weather was very pleasant. The journey up the majestic river seemed so strange to us. The primeval forests still occupying so large a proportion of the distance. In fact the clearings along the river's bank seemed a mere fraction. After a very pleasant journey of about seven days, we arrived at St. Louis. Here many of us who had been associates, expected to separate. Many being able to continue their journey to Utah, others myself included, having to remain to earn the means first, and then continue when such means should be raised.*²¹²

Passage on the Alec Scott was “two and a half dollars per head for adults, all luggage included, and half price for children. The company left New Orleans on the morning of March 19th, and landed in St. Louis on the twenty-sixth after a good passage.”²¹³



Lithograph of the Alex Scott, artist unknown.²¹⁴

²¹² Woodhouse, *op. cit.*, 18.

²¹³ *Mormon Migration, op.cit.*

²¹⁴ *Steamboat Times, a pictorial history of the Mississippi steamboating era.*
(http://steamboattimes.com/steamboats_1811~61_p3.html: accessed 24 July 2017).

Elder James W. Cummings later reported in a letter to Franklin D. Richards, “We had a good passage up the river, and I would recommend the ‘Alex Scott’ as a good, commodious, and safe boat, commanded by a good captain of the name of Swan. I am persuaded there is no better nor safer boat on the river.”²¹⁵

When Zachariah stepped off the *Alexander Scott* in St. Louis on March 26, 1851 he found a bustling city. By the middle of the nineteenth century, St. Louis was, by some accounts, the fourth largest city in America with a population of 78,000 in 1850.²¹⁶ Growth in industry and commerce was fueled by rich iron deposits to the south and steamboats that carried goods and a substantial flow of emigration up and down the Mississippi. St. Louis was the nation's third busiest port until the beginning of the Civil War and second only to New Orleans for steamboat traffic, with steamboats reportedly anchored three deep and in a line for a mile along the levee.²¹⁷



Our city, (St. Louis, Mo.), lithograph by A. Janicke & Co., St. Louis, 1859.²¹⁸

Like John Woodhouse, Zachariah had to find work in the St. Louis area to earn the money necessary to bring his family first to America and then journey with them on

²¹⁵ *Mormon Migration, op.cit.*

²¹⁶ Fred E. Woods and Thomas L. Farmer, *When the Saints Came Marching In: A History of the Latter-day Saints in St. Louis*, (Orem, Utah: The Millennial Press, 2009), 25. Other sources put it at seventh with a population of 77,000 in 1850, (<http://demographia.com/db-histuza.htm>: accessed 2 September 2017).

²¹⁷ “St. Louis: Becoming a City (1850-1900),” (<https://www.nps.gov/jeff/planyourvisit/becoming-a-city.htm>: accessed 24 July 2017).

²¹⁸ PGA - Janicke--Our city (St. Louis, Mo.), control number 94513619 , Library of Congress Prints and Photographs Division Washington, D.C., (<https://www.loc.gov/item/94513619/>: accessed 24 July 2017).

to Zion. His colliery skills were valued here as the demand for iron was high in city after a fire destroyed the central precincts in 1849.²¹⁹

The City of St. Louis had long been a refuge for the members of the Church of Jesus Christ of Latter-day Saints. Because of its economic self-sufficiency and urban sophistication, it neither identified itself with the residents of rural Missouri or Illinois, nor approved of their persecution of the Mormons. St. Louis was also important as an emigrant center. From the first arrival of European converts headed for Nauvoo in 1841 until 1855 when immigration to Utah was directed through ports on the East Coast, it welcomed thousands of gathering Latter-day Saints. It is estimated that 1,500 Saints, having been driven from Nauvoo, were in St. Louis during the winter of 1846-47 and comprised nearly 10 percent of the population.²²⁰

The first formal branch in the city had been organized in the spring of 1844. By 1848 Church authorities had designated Lucius Scovil as its first official “agent,” assigned to aid the thousands of arriving Mormons.²²¹ In that same year William Clayton’s *Emigrant’s Guide* had been published in the city to inform and encourage the Saints to move on to Zion. The first stake outside of Utah would be organized here in 1854.²²²

By the time Zachariah arrived on March 26, 1851 there were thousands of Saints living and working in St. Louis, organized into at least nine branches. These, however were not to be permanent congregations of the Saints. Just a month earlier, Elder John Taylor had conducted a conference in the city where he urged the 1,814 present to “go west as soon as possible.”²²³ The *Missouri Republican* printed the following on May 8, 1851:

Although we have no Mormon Church in St. Louis, and though these people have no other class or permanent possession or permanent interest in our city, yet their numerical strength here is greater than may be imagined. Our city is the greatest recruiting point for Mormon emigrants from England and the Eastern States, and the former especially, whose funds generally become exhausted by the time they reach it, generally stop here for several months, and most infrequently remain among us for a year or two pending the resumption of their journey to Salt Lake

There are at this time in St. Louis about three thousand English Mormons, nearly all of whom are masters of some trade, or have acquired experience in some profession, which they follow now. As we said, they have no church, but they attend divine services twice each Sunday at Concert Hall, and they perform their devotional duties with the same regularity, if not in the same style as their brethren in the valley

²¹⁹ The steamboat, *White Cloud*, was the source of the fire that destroyed twenty-three steamboats, and twenty blocks of St. Louis.

²²⁰ Sheri Eardley Slaughter, “Meet Me in St. Louie, An Index of Early Latter-day Saints Associated with St. Louis, Missouri,” *Nauvoo Journal*, 10:2, Fall 1998, 51.

²²¹ Woods and Farmer, *op. cit.*, 27.

²²² Kimball, 499.

²²³ *Ibid.* 509.

We hear frequently of Mormon balls and parties, and Concert hall was on several occasions filled with persons gathered to witness Mormon theatrical performances. We have witnessed the congregation as it issued from the hall and at religious meetings on Sunday, and certainly we think it does not compare unfavorably with other congregations.²²⁴

On June 28, 1851 the same paper reported that “upwards of 1,000 had arrived at St. Louis since spring, not more than 600 of whom had been able to leave.”

Armed with skills acquired in the coalfields of the English Midlands, it is almost certain that Zachariah found work in one of the many coal mines in the St. Louis area. Other Saints had done the same. After the expulsion from Nauvoo “a considerable number of Mormons came to St. Louis.”

Among them were Josephs Knowles, William Giddings, Thomas Kent, Matthew Kent, and others. Some of them engaged in digging coal on Rankins’s farm, over on the Illinois Bluffs, eight miles from the city. Knowles and Giddings worked with Elder Thomas digging coal on Dry Hill within the limits of the present Forest Park²²⁵

By 1851 a Dry Hill Branch of about eight families had been organized. Branch records reveal that it was made up entirely of colliers from Great Britain. By the middle of the 1850’s it had fifty-four members who gathered on Sundays in a “meeting house,” had three dozen chairs and purchased a five-dollar stove.²²⁶

British Saints also worked and settled at the Gravois Coal Diggings in South St. Louis, located between Arsenal Street on the north, Gravois Road on the south, Grand Avenue on the east and Kings Highway on the west.

Chief among the Mormons were the Hazeldines, a Mormon preacher and his wife. The wife acted as midwife who delivered many of the babies born to the wives of the coal miners. The Hazeldines owned four acres of land located between Morganford road, Kingshighway, Chippewa street and Beck avenue. They created beauty on that land with orchards, and flowers and vegetable gardens still remembered with pleasure by descendants of early settlers of the diggings.²²⁷

Other settlers of the Gravois Coal Diggings area included Daniel Woodruff and his wife who came from Coalville, Leicestershire in 1849 and Thomas, William and Edward Kendall who arrived from Wigan, Lancashire, England in the 1850’s.²²⁸ The Gravois branch experienced so much growth that District President Nathaniel H. Felt divided it into four units in 1849. In late January 1850 Elder Erastus Snow, passing

²²⁴ *Ibid.*, 509- 510.

²²⁵ *Encyclopedia of the History of St. Louis*, 3:1567 as quoted by Kimball, 505 note 38.

²²⁶ Kimball, *op/ cit.*, 505, note 38.

²²⁷ Mary Joan Boyer, *The Old Gravois Coal Diggings* (Festus, Missouri: Tri-city Independent, 1952), 41-42.

²²⁸ *Ibid.*, 81-82.

through on his way to a mission in Sweden, visited the Gravois Branch, which he described as being six miles out of town.²²⁹

Exactly where Zachariah settled is not at all clear, but it is certain that there was much work to be had in the coalfields around St. Louis and many British Latter-day Saints were doing it.

²²⁹Kimball concludes that the branch was near present-day Tower Grove Park, southwest of St. Louis. Kimball, *op/ cit.*, 508, note 48. Woods and Farmer, *op.cit.*, 33.

THE MEANCE OF CHOLERA

St. Louis, so welcoming to the Mormon immigrants in many ways, had its hazards. Poor sanitation and a large transient population had spawned a great cholera epidemic in 1849.²³⁰ The misery in St. Louis was only part of a global pandemic that had its origins in the eastern hemisphere and had moved west to England where it is estimated that 20,000 died of it in 1849.²³¹ Zachariah had experienced that epidemic as Coventry and Foleshill were the center of the epidemic in Warwickshire that year. Two hundred and twenty-four cholera deaths were reported in those parishes between September and October.²³² President Cordon commented on the outbreak in his journal, noting on Friday, July 20th 1849:

I returned to Coventry with Elder Jeffs, found the people quite alarmed about the Cholera. There were many cases in the City, and some of them were fatal.

Again on Saturday, September 15 1849 he wrote:

I went in company with Elder Goodman to Coventry, we found most of the saints well, but the citizens were much alarmed, at every corner of the streets bills were posted relative to the Cholera. Dispensary opened in every direction and during the week according to the Newspaper report 56 had been buried, but it was very likely that the half had not been recorded. A many of the Saints had been attacked but most of them were healed by the laying of Hands, and anointing with oil. None of them had died.

By October 3, President Cordon reported that the Cholera was not prevailing to such an alarming extent in Coventry.²³³

Much of the panic and horror inspired by the disease arose from the complete ignorance of its causes and prevention. It was not until 1854 that Dr. John Snow, carefully mapping the cholera epidemic that was spreading through the Soho neighborhood of London, would discover that the disease was linked to a contaminated water supply. That same year, when cholera raged in Florence, Italy, Dr. Filippo Pacini would identify and describe the bacteria that caused it. However, it would not be until 1884 that a German physician, Robert Koch, could isolate and culture *vibrio cholera* after studying an epidemic in Egypt. Meanwhile, outbreaks of the dread disease continued to afflict populations on both sides of the Atlantic.

Cholera struck suddenly and its victims could be dead within eighteen to twenty-four hours of experiencing its first symptoms. One might have experienced the disease in this way:

²³⁰ Patricia Rushton, "Cholera and Its Impact on Nineteenth-Century Mormon Migration," *BYU Studies* 44, no. 2 (2005): 129.

²³¹ Peter Walters, *The Story of Coventry*, (Stroud, Gloucestershire: The History Press, 2017), 175.

²³² William Farr, *Report on the Mortality of cholera in England 1848-1849*, (London: W. Clowes and Sons, 1852), (<https://archive.org/details/b24751297>: accessed 24 June 2017), 399-400.

²³³ Alfred Cordon, *op. cit.*, volume 5, 20 July, 15 September, 3 October 1849, no page numbers.

[You] began to feel an odd sense of unease, accompanied by a slightly upset stomach. The initial symptoms themselves would be entirely indistinguishable from a mild case of food poisoning. But, layered over those physical symptoms would be a deeper sense of foreboding. Imagine if every time you experienced a slight upset stomach you knew that there was an entirely reasonable chance you'd be dead in forty-eight hours. . . . Imagine living with that sword of Damocles hovering above your head—every stomach pain or watery stool a potential harbinger of imminent doom. . . . He may have begun vomiting . . . and most likely experienced muscle spasms and sharp abdominal pains. At a certain point, he would have been overtaken by a crushing thirst. But the experience was largely dominated by one hideous process: vast quantities of water being evacuated from his bowels, strangely absent of smell and color, harboring only tiny white particles. Clinicians of the day dubbed this “rice-water stool.” Once you began emitting rice-water stools, odds were you'd be dead in a matter of hours. . . . One of cholera's distinctive curses is that its sufferers remain mentally alert until the very last stages of the disease, fully conscious both of the pain and that the disease has brought them and the sudden, shocking contraction of their life expectancy. . . . [finally his] pulse would have been barely detectable and a rough mask of blue, leathery skin would have covered his face. . . . [his] heart stopped beating, barely twenty-four hours after showing the first symptoms of cholera.²³⁴

Peaking in July of 1849, the cholera epidemic in St. Louis claimed the lives of 8,423 residents, or approximately one-tenth of the population of the city, before finally subsiding.²³⁵ Outbreaks continued throughout the area during 1850 and 1851.

Cholera forced St. Louise to develop its earliest public health policies. To deal with the crisis, the city hospital sent wagons out to collect the dead and provided burial in mass graves for the poor at the city burial ground. John Martin, a Latter-day Saint convert who took a job with the city hospital in 1849 to earn money to continue west, described the work:

I accepted the offer to run one of the city hospital vans and stayed until the cholera had died out. The death rate was very great for three months. Three of us were kept busy running light wagons and we took two loads a day each and four dead bodies in each wagon at a time. As we took only such people known as paupers, this compared with the others filling more respected graves would make the number somewhat alarming.²³⁶

John Woodhouse described the same city services upon the death of his own younger brother, five year old Norman, which occurred in late August of 1851:

²³⁴ Steven Johnson, *The Ghost Map, The Story of London's Most Terrifying Epidemic—and How It Changed Science, Cities, and the Modern World*, (New York: Riverhead Books, 2006), 32-35.

²³⁵ “Cholera Epidemic of 1849,” *St. Louis Genealogical Society*, (<https://stlgs.org/research-2/life-death/medical-disasters/cholera-epidemic-of-1849>: accessed 24 June 2001).

²³⁶ *Autobiography of John Martin*, Church History Library, 32 as quoted in Woods and Farmer, 31.

Sickness and deaths were very frequent. So much so that in many cases regular funerals could not be had. On the death of our little brother we had to give notice to the City office. A conveyance came along with a load of coffins (about a dozen), they went from house to house getting a corpse in each one, and when loaded went to the cemetery and there put them in graves. My brother Charles and myself followed along and saw our brother placed in his grave, we saw none else following.²³⁷

Despite the cholera in the city, Zachariah had survived and prospered and by mid-July 1851, had earned enough money to bring Sarah and the children to America. With cash in hand he visited the Church appointed agent in St. Louis to arrange for their passage and stopped by to see fellow passengers from the *Ellen* who were working, as he had, to save money to continue the journey west. However, hours previous to this visit Zachariah had been exposed to the cholera bacillus and, while visiting his friends, he succumbed to the disease. John Woodhouse noted the event in his memoirs.

One of our ship mates, a brother Jaques, called on us one day, apparently in good health, we had a pleasant visit. He told us how he had done, already saved means sufficient to send for his wife, whom he had left in England. He left our house and went into near neighbors, a mutual acquaintance. They came for me in about one hour after he was taken with it, so sudden did such things happen then. On account of so much sickness the route via New Orleans and St. Louis had to be abandoned and our emigrants go via New York, Boston, etc. This was predicted as you will see in Doctrine and Covenants, Sec. 61, Paragraph 3-4-5-14-19.²³⁸

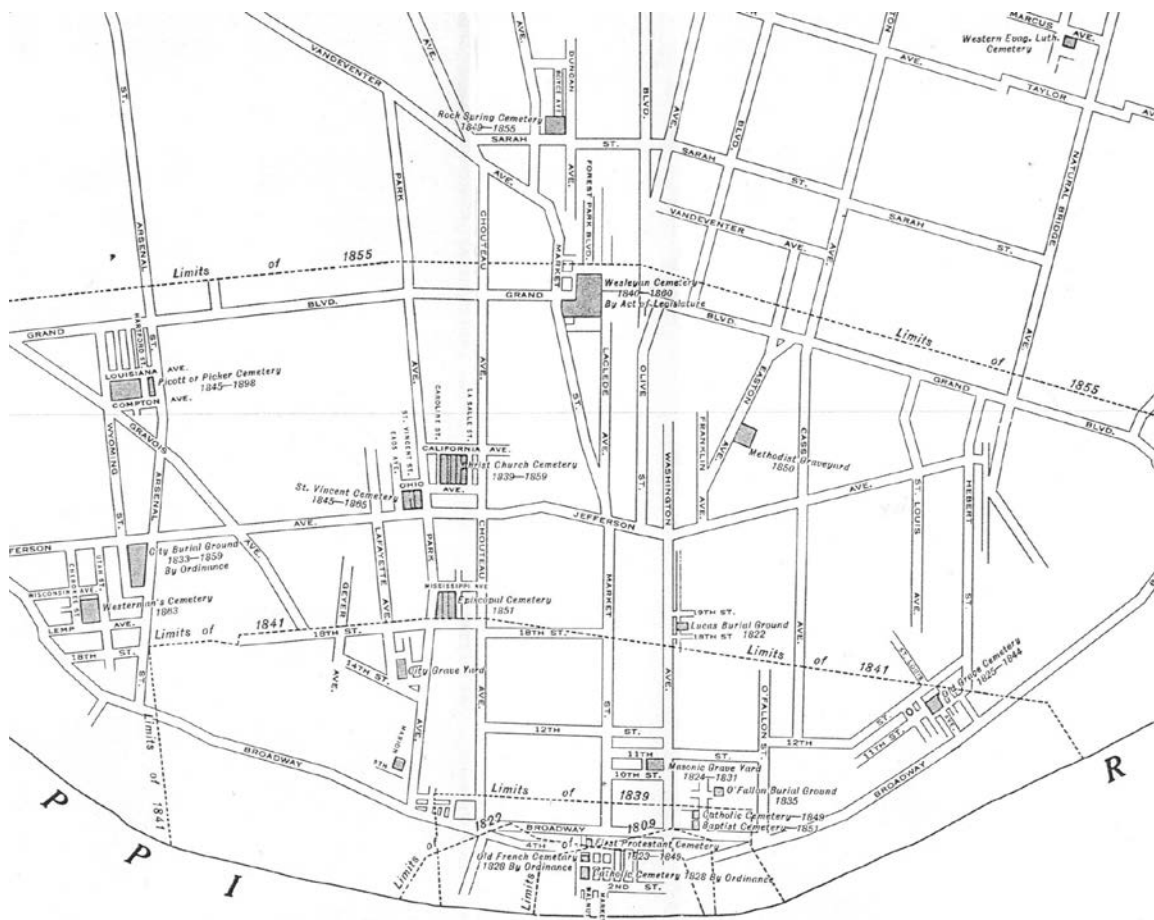
The scripture verses that Woodhouse references were originally given to Joseph Smith and his companions in 1831 as a warning of the destructive powers of the Missouri River. As invoked here they suggest not only an understanding of the water-born nature of the disease but also the apocalyptic lens through which the saints saw their times and experiences.

As Zachariah was the only Jaques on the *Ellen's* passenger list, this is surely a reference to his death. Indeed, his name appears as the fourth entry from the bottom of page 138 on the City of St. Louis Death Registry for the week ending July 21, 1851: Z. Jacks, England, Cholera, male, 33.²³⁹

²³⁷ Woodhouse, *op. cit.*, 21.

²³⁸ *Ibid.* . . . there are many dangers upon the waters, . . . For I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters. . . . Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. . . . I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. (*Doctrine and Covenants* 61:4,5,14,19).

²³⁹ St. Louis Department of Vital Records, *Register of Deaths*, February 1850-March 1853, 138. The "Abstracts of deaths for the week ending Monday July 21, 1851" comprises pages 133-138. An index of this register is available on Ancestry.com, St. Louis Genealogical Society. *St. Louis City Death Records, 1850-1902*.



Map of Early St. Louis Cemeteries ²⁴²

On the move, even in death, Zachariah's remains were relocated 9 October 1878 to the New Wesleyan Cemetery at the southeast corner of Olive and Hanley Streets. ²⁴³ This cemetery in turn closed in 1952 and bodies were moved to a variety of locations. Most were re-interred at Memorial Park Cemetery located at Lucas-Hunt Rd & Hwy 70, Jennings, Missouri although no record of Zachariah has been identified in the archives of this cemetery. ²⁴⁴

It may have seemed to Zachariah on that hot July day as he lay dying that all was lost and that he had failed in his quest for Zion. Indeed he was far from his family, just short of realizing his goal of gathering with them to Utah. He must have wondered what would become of them. He could not have known that he had in fact completed the first part of a long journey, longer than he had anticipated, that would eventually bring his wife, Sarah, and their four children to Zion.

²⁴² David A. Lossos, "Map of Early St. Louis Cemeteries," 2001, (<https://stlouis.genealogyvillage.com/oldcemeteries.htm>: Accessed 25 July 2017).

²⁴³ Zachariah's body was reinterred with six others in Block 7, Row 4 Grave 20. *New Wesleyan Cemetery Records*, FHL film 1405557, item 2 "White Removals," 107, "9 October 1878 number 97 Zachariah Jackes moved from Blk 40 (of the Wesleyan Cemetery) to B 7, R 4, G 20 (of the New Wesleyan Cemetery)."

²⁴⁴ Kathy Smith and Keith Zimmer, "St. Louis Area Cemeteries," *St. Louis Public Library*, 2000, revised 2003, (<http://indexes.spl.org/Pages/stlcem.aspx>: accessed 11 April 2016).

SIBLINGS

Zachariah was the eighth of eleven children of Zachariah and Mary Maria Jaques. He was the only child to join the Church of Jesus Christ of Latter-day Saints. Likewise, he was the only one to leave England, although some of his nieces and nephews did come to America. Zachariah's siblings all lived out their lives in the West Midlands and were buried in and around Baddesley Ensor, Coventry or Birmingham.

Although most labored as coal miners, some were shoemakers, farmers and innkeepers. None returned to work in the land as mere laborers as their father had. At the time of Zachariah's death only four siblings, John, Thomas, Samuel and Amelia were still living.²⁴⁵

William

William, the first child of Zachariah and Mary Maria Jaques, was christened in Fillongley, Warwickshire about three months after their marriage in that parish. At age 25 he married Catherine Crossley at Baddesley Ensor, Warwickshire. William and Catherine had four children: William, christened in 1828 in Tamworth, Staffordshire; John, Elizabeth and Ann, christened in 1829, 1831 and 1832 respectively in the Parish of Polesworth, Warwickshire. At the time of the last three christenings, William was working as an engineer and living first at Wilnecote, Warwickshire and then at Dordon, Warwickshire. Elizabeth died as an infant in 1832. The following year, William was accidentally killed in the coal pit in Polesworth and was buried at Baddesley Ensor, 22 March 1833. In 1839 Catherine died at the age of 36 leaving three orphaned children. She was buried in Baddesley Ensor. William and John were working as agricultural laborers and daughter Ann was living with a farmer, Edward Heathcote and his wife Ann, a sister of Catherine in 1841 when the census was made. Ann died August 1, 1842 at the age of 9 years of "cephalitis" in the presence of William Crossley, probably a relative of her mother's. She was buried in Baddesley Ensor. William and John worked the rest of their lives as agricultural laborers. William never married.

James

James was christened at Baddesley Ensor 9 September 1803. At age 27 he married Sarah Lakin, age 19, at Baddesley Ensor 5 April 1831. They had five children in Baddesley before moving, around 1838, to Staveley, Derbyshire, a coal mining community about five miles northeast of Chesterfield. Here one last child, Ann, was born before James died of consumption at the age of 37 on 12 August 1840. He was working as a "labourer" at the time of his death. Sarah was left with five children under the age of ten. She remarried but lived only nine more years before succumbing to consumption also. Most of James' children settled in Staveley, Derbyshire. His youngest, Ann, married Isaac Taylor in 1857. They came to America in 1865 and settled in Smithland, Livingston, Kentucky.

²⁴⁵ Documentation for all the following individuals and events may be found at Familysearch.org.

John

John, the third son of Zachariah and Mary Maria was christened at Baddelsey Ensor on 9 February 1806. He seems to have left Baddesley as a young man and moved southwest to Foleshill, Warwickshire to work in the coal mines there. He married Ann Smart in 1830 at Exhall, Warwickshire. They had one son, Arthur, who was buried at Foleshill in 1832. Ann herself was buried almost two years later in the same place. John next married Sarah Clark in 1836 and they had six children before she died in March 1845. The older girls were put out as servants and the younger children went to live with their maternal grandparents. In 1848 John married Mary Dunkley and by 1861 was back in Baddesley Ensor with his son Arthur working as a coal miner. His wife Mary and their two year old son Thomas were in Birmingham where she was working as a "school mistress." John had three more children by Mary for a total of eleven. He spent the rest of his life in the mines. He died in 1871 of acute bronchitis at the age of sixty-six at Yardley, Worcestershire, near Birmingham where he was working as an "engine driver."

Thomas

Thomas was the fourth the Zachariah and Mary's children. He was christened at Baddesley Ensor on 6 May 1808. At age 25, after publishing banns in Baddesley Ensor, he and Elizabeth Stringer were married in the nearby parish of Mancetter 26 May 1833. Their first child, Mary Maria, was christened in Polesworth the following April. Thomas is listed as a "cordwainer" or shoemaker. Their second child, Ann, was christened in Baddesley Ensor in May of 1836 where Thomas was a "labourer." The next five children were all christened in Polesworth between 1838 and 1848. Thomas is listed variously as a "labourer," "Engineer," "Cordwainer," and "Colliery Engineer." The family appears in the 1841 census in Polesworth where Thomas is listed as a shoemaker. An eighth child, Martha, was born in Foleshill in 1849 where Thomas was working as a shoemaker. The 1851 census found the family in Foleshill living at Hall Green. A last child, Thomas, was born in May of 1851 and appears on the 1861 census with Thomas and Elizabeth in Foxfield, Foleshill. Thomas, the father, was working as a shoemaker, Elizabeth, as a shoe binder and the son Thomas as a loom turner.

Three branches of Thomas' family immigrated to America and settled in Belleville, St. Clair County, Illinois. Located about 18 miles from St. Louis, Belleville sits on about 400,000 acres of bituminous coal. By mid-century it was just beginning to be mined. The first to come were Thomas' eldest daughter, Mary Maria, her husband, Joseph Elijah Betts (the son of William and Elizabeth Betts of the Black Horse Lane group and later Hawskbury Lane Branch) and son Joseph Elijah. They immigrated in 1862 with help from the Latter-day Saint Perpetual Immigration Fund.²⁴⁶ They settled in Belleville where Joseph worked as a coal miner. In Illinois they were associated with the Reorganized Church of Jesus Christ of Latter-day Saints. Thomas' sixth child, William also immigrated to the United States. He came in 1869 with his wife Rachel and

²⁴⁶ Joseph Elijah Betts was originally listed as a passenger on the John J. Boyd which left England 23 April 1862, the ship that Sarah Jaques, widow of his cousin Zachariah and her four children were on. Apparently Joseph did not ever make that voyage. He and his wife and son eventually came on the ship William Tapscott which departed 14 May 1862. British Mission Records, Book 1047, pp. 87-125, FHL film 25,691.

daughter Mary Maria and settled in Belleville where he also worked as a coal miner. He was a minister in the Reorganized Church of Jesus Christ of Latter-day Saints. William Henry and Mary Maria Randle, children of Thomas' seventh child Amelia, also immigrated to the United States and settled in Belleville with their father, Samuel Randal and step-mother Martha in 1880 where Samuel also mined coal.²⁴⁷

The attraction of Belleville for these family members can probably be explained by the success of William Golby, a native of Bedworth and neighbor of John Jacques in Foleshill. Perhaps inspired by the success of John's brother Zachariah, William Golby and his family immigrated to Belleville, Illinois in 1852 and established a successful coal mining operation there.²⁴⁸ Word of the opportunities in Belleville seems to have gotten back to Golby's friends in Warwickshire and they came to join him.

Catherine

Catherine was the fifth child and first daughter of Zachariah and Mary. She signed her own name as a witness to the marriage of her older brother, James to Sarah Lakin on 5 April 1831. She would have been 20 years old and, as yet, unmarried. She also signed her own name as a witness to the marriage of her older brother, John to Sarah Clarke on 29 August 1836. She would have been 25 years old and still a spinster.

Two years earlier, in November of 1834 banns had been published in Baddesley Ensor for the marriage of Catherine and the widower Jeremiah Phillips of the Parish of Nuneaton. The marriage, however, was never solemnized. On 15 Nov 1835 Catherine's illegitimate son, John was christened in Nuneaton. In September 1840, Catherine bore another illegitimate son, Samuel Phillip Jaques, who was christened 16 May 1841. She appears on the 1841 census (taken 6 June) living with her two sons, John 6 and Samuel 10 months, in Wheat Lane and working as a milliner. Nearby in Brick Kiln Lane lived the widower Jeremiah Philips and four children from his first marriage.

On 11 May 1844 Jeremiah Phillips married Mary Nixon at Holy Trinity, in Coventry. About six weeks later, on 23 June 1844, Catherine married Daniel Marston in Nuneaton. Daniel was a Chelsea Pensioner who had served in the 85th Regiment of Infantry. A ribbon weaver by trade, he had joined the army at 18. His almost 19 years of service had taken him to Malta, Gibraltar and North America. His discharge papers indicate that he was "worne out and affected with chronic rheumatism contracted in the Service." The couple remained in Nuneaton where Daniel resumed his ribbon weaving.

²⁴⁷ Amelia died 7 July 1875 at Foleshill. She was 27 years old.

²⁴⁸ DIED: GOALBY--on Friday, the 18th of November, A.D. 1875, at his residence at Ogle's Station, in this county, WILLIAM GOALBY, in his 79th year. He was born at Bedworth, Warwickshire, Eng., May 16, 1797, and was buried in presence of many neighbors on Sunday at Walnut Hill Cemetery . . . He was raised to his father's occupation, coal mining, and pursued it with his sons as a lessee and practical miner till 1852, when he came to America and Belleville, Ill., with all his sons and two daughters. He and his sons opened the first coal mine within the city limits of Belleville, on East Main Street, and soon after the completion of the first railroad to St. Louis, proceeded to open several near the track, which they operated down to the time of his death and which are now a part of his estate. . . . In him the city and the county have lost a wealth producer who contributed not a little in his long life to the national welfare and prosperity of both his native and adopted country. *Belleville Weekly Advocate* 26 November 1875 p. 4 col. 3. In the 1841 census William Golby and his family are shown living next door to John Jacques in Alderman's Green, Foleshill, HO107/2066 fol.410, 21

Catherine bore Daniel a daughter, Mary Ann, in 1846 and a son, Joseph, in 1848. She died of “heart disease” the day after Joseph was born. Eight days later, the baby died also.

After Catherine’s death, Daniel moved south to Foleshill and lived with his daughter, Mary Ann, and sister, Dinah, where they all worked as ribbon weavers. Daniel died at age 62 in 1862 of “injuries inflicted by one Joseph England” in an altercation over money owed to Catherine (nearly 14 years dead) which occurred in the Black Horse Inn, Carpenter’s Lane, Foleshill.²⁴⁹

Joseph

Joseph was christened 22 August 1813 in Baddesley Ensor, the sixth child of Zachariah and Mary Maria. He was a shoemaker. On 30 September 1847, at the age of about 34, he married Charlotte Eaton at Ratcliff Culey, Leicestershire, a small village just north of Baddesley Ensor. Charlotte died the following March of tuberculosis. Joseph married Sarah Barnes the next August. They had one son, Frederick, born 5 July 1849. Joseph died 18 October, 1850. In the 1851 census, Frederick is found living at Orton-on-the Hill, Leicestershire with his widowed mother and grandparents. In 1861 he is still at Orton-on-the-Hill living with his widowed grandmother. His mother is working as a servant at Lount, near Breedon-on-the Hill. Frederick eventually became a saddler in Birmingham and the father of four children.

Samuel

Samuel Jaques was christened 15 December 1815 in Baddesley Ensor, the seventh child of Zachary and Mary Maria. Samuel married Mary Clewer 22 June 1840 in Foleshill, Warwickshire. His brother Zachariah would marry Mary’s sister, Sarah in 1841. At the time of their marriage, Mary was working as a ribbon weaver and Samuel as a coal miner. He appears to have been at the same occupation in the 1841 census.

Although mining undoubtedly brought him to Foleshill, Samuel improved his status over the years. The 1851 census lists him as a “cow keeper and milk man” and in the 1861 census he appears as a farmer. By 1871 he was a “farmer occupying 18 acres.” Samuel served the parish as a constable from 1853 until 1872 when the office was discontinued. By 1881, Thomas was a “licensed victualler” and lived with his family at the Crown Inn on Windmill Lane. When he died at the age of 69 in 1884, his widow Mary, continued to operate the public house. She died in 1896, at age 78.

Samuel and Mary had eight children who married into other Foleshill families and remained in the area. When the grandsons of Zachariah, Samuel and William Jackson, sons of Hannah Maria Jaques, returned from America in the early twentieth century to visit their Jaques relatives “near Coventry,” it was most likely these double cousins.

²⁴⁹ Certified Copy of an Entry of Death for Daniel Marston Jun 1862 Foleshill 6d 204. The particulars of Daniel’s death were reported in *The Coventry Herald*, 12 April 1852, p. 3, *British Newspaper Archive*.

Mary Ann

An infant, Mary Ann Jaques of Baddesley Ensor, was buried 17 September 1820 in the parish churchyard. As Zachariah and Mary Maria were the only Jaques living in Baddesley Ensor at this time and none of sons children were yet married, nor their daughters old enough to bear children, this is most likely their child.

Martha

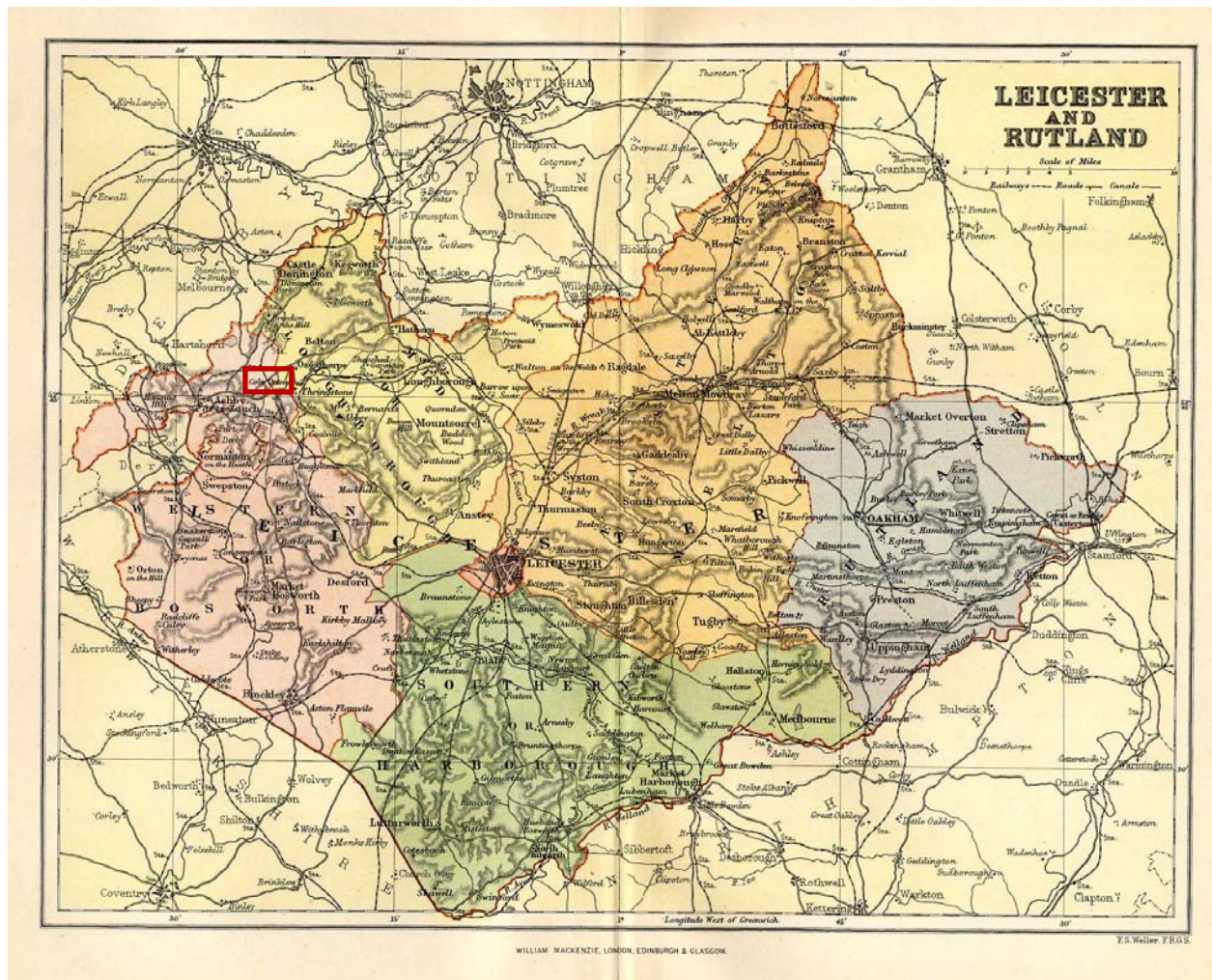
The tenth child of Zachariah and Mary Maria, Martha was christened at Baddesley Ensor 26 August 1821. She died 7 May 1841 at the age of 18 of consumption and was buried in the Baddesley churchyard five days later.

Amelia

Amelia Jaques was born 2 June 1825 and christened three days later at Baddesley Ensor. She married John Barnes, her brother Joseph's brother-in-law, 11 February 1845 at Baddesley Ensor. She was a servant and he a "labourer." They had nine children, the sixth of whom was killed in a coal pit accident in Baxterly at the age of 16.

John was a coal dealer and later worked at the Horse and Jockey Inn in Bentley. The 1851 census finds Amelia and John living next to Zachariah and Mary Maria in Baddesley Ensor. After the death of Zachariah in 1859, Amelia, the only surviving daughter, took care of her mother until the latter's death. The 1861 census lists Mary Maria living in Baxterly in the Barnes household. When Mary Maria died in Bentley in 1870, she was probably living with Amelia and her family who had moved to that small village. Amelia died in 1893 at the age of 68 in Bentley. The Barnes family kept in touch with the descendants of Zachariah who immigrated to America.

APPENDIX



Leicestershire and Rutland¹

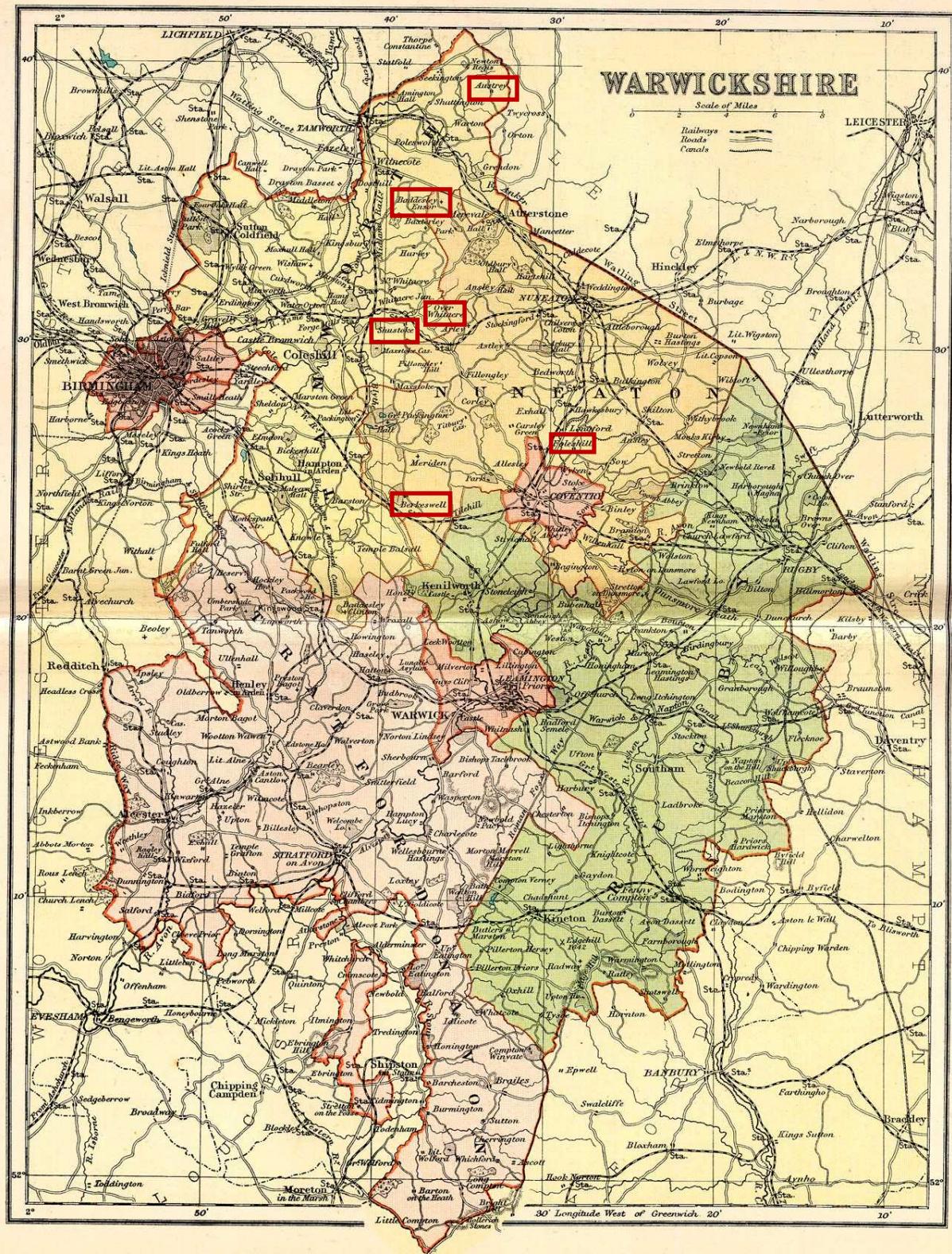


Leicestershire and South Derbyshire Coalfield²

In the seventeenth and eighteenth centuries Zachariah's Jaques ancestors moved south through the Leicestershire and South Derbyshire Coalfield from Cole Orton, to Measham, to Netherseal, back to Measham, to Appelby Magna and then to Austrey in Warwickshire. Cole Orton lies northeast of Ashby de la Zouch on the A512 and is not pictured on the map to the left but has been marked on the map above.

¹ Map from "Leicestershire, England," *UK Genealogy Archives*, <http://ukga.org/england/Leicestershire/index.html>: accessed 10 November 2017.

² Map from "Leicestershire and South Derbyshire Coalfield," *Northern Mine Research Society*, <http://www.nmrs.org.uk/mines-map/coal-mining-in-the-british-isles/leicestershire/>: accessed 10 November 2017.



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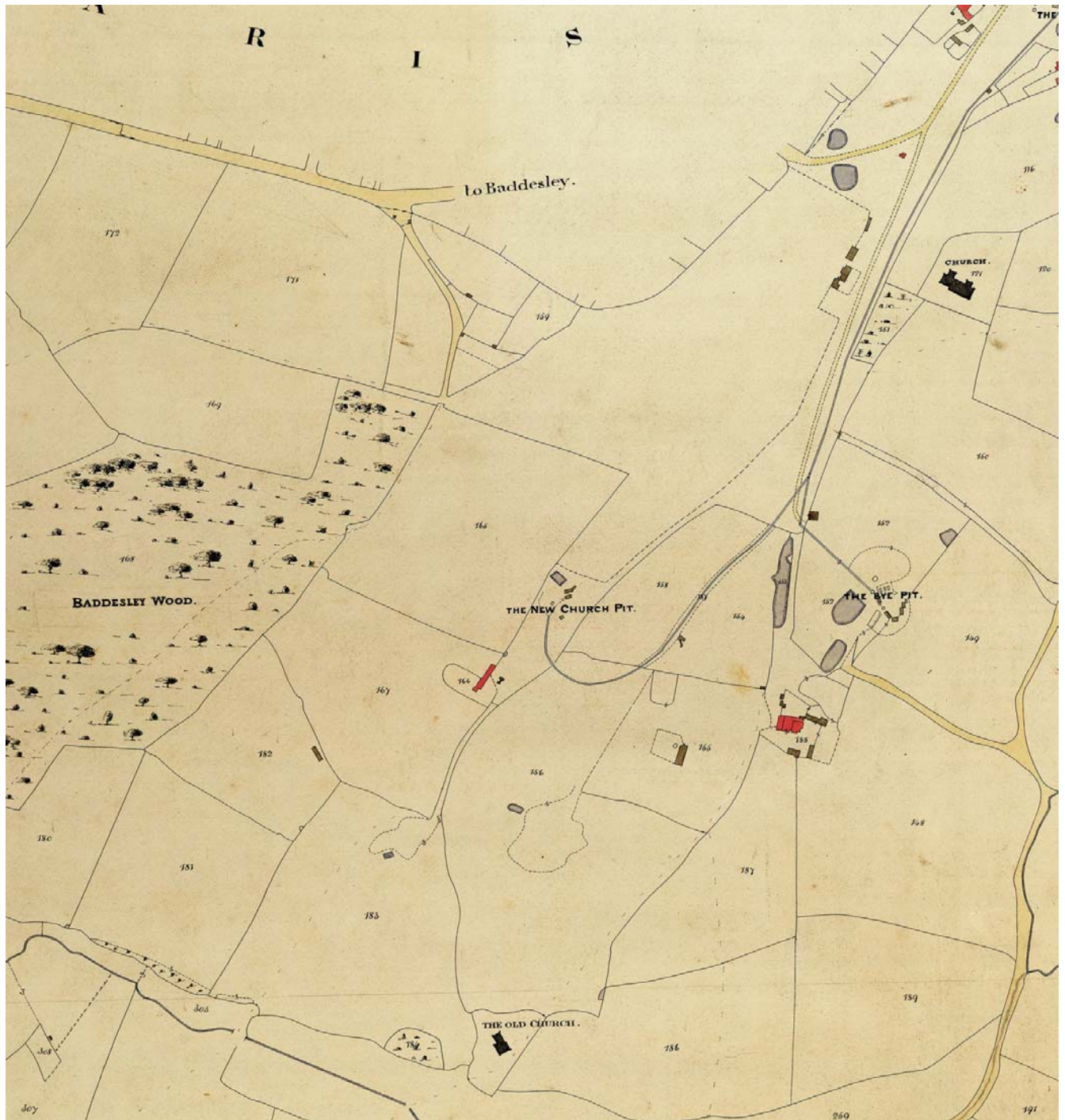
Warwickshire³

³ Map from "Warwickshire, England," *UK Genealogy Archives*, <http://ukga.org/images/maps/Warwickshire.jpg>; accessed 1 December 2012.



Warwickshire Coalfield⁴

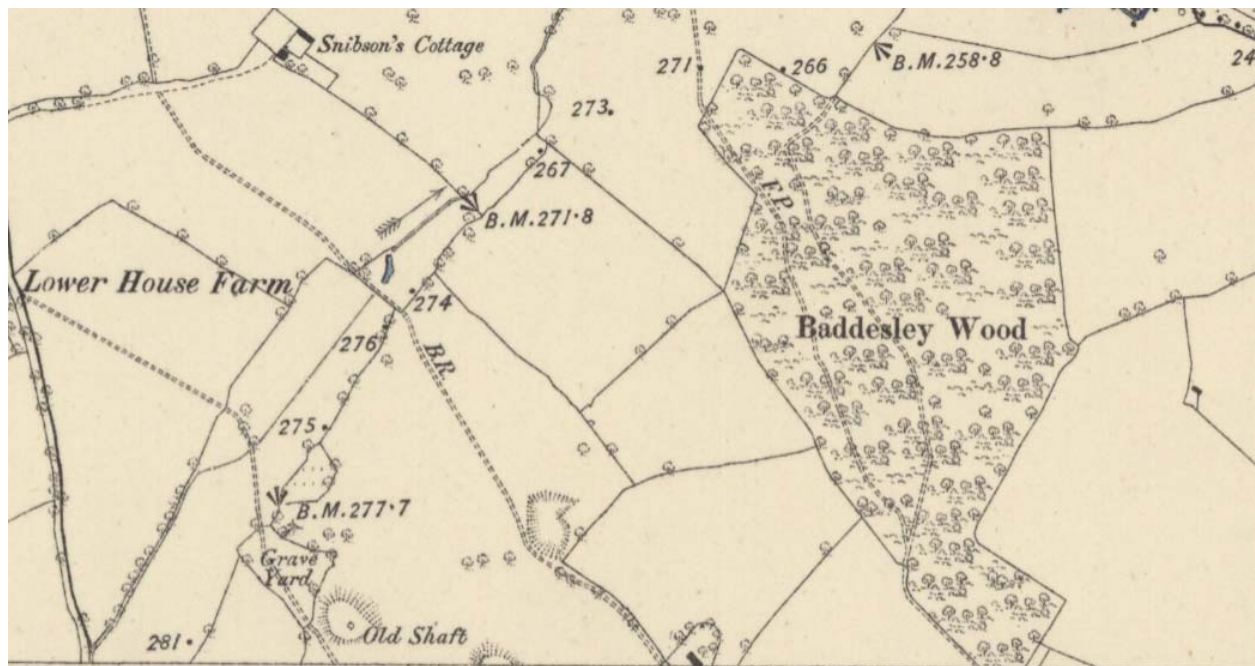
⁴ Map from "Warwickshire Coalfield," *Northern Mine Research Society*, <http://www.nmrs.org.uk/mines-map/coal-mining-in-the-british-isles/warwickshire/>: accessed 1 December 2017.



Baddesley Ensor Tithe Appointment. Surveyed 1848. Published 1851.⁵

The Baddesley Ensor tithe map, created in 1848, shows the cottage and garden of Zachariah Jaques (represented by a red rectangle), plot 166, adjacent to the New Church Pit. The Old Church (lower center) and new St. Nicholas Church (upper right) are also shown. By this time the village had moved away from the old church and the Lower Common or “Old Zachs” up the hill to the right of the area depicted on this portion of the map. The same plot and cottage can be seen on an Ordnance Survey Map of 1885 below (center bottom) located near the old St. Nicholas churchyard (marked “Grave Yard”) and old mine shafts adjacent to it.

⁵ *Baddesley Ensor Tithe Appointment*, created in 1848 by John Dumolo, published 4 April 1851, Warwickshire County Record Office, CR0328/3.



Ordnance Survey Map of Warwickshire VI.NW. Surveyed: 1884 to 1885. Published: 1885⁶

⁶ Ordnance Survey Map. Warwickshire VI.NW (includes: Baddesley Ensor; Dordon; Grendon; Polesworth.) Surveyed: 1884 to 1885. Published: 1885. National Library of Scotland. <http://maps.nls.uk/view/101584546>: accessed 1 December 2017.

Pedigree Chart

This is pedigree chart no. _____.

Name no. 1 on this chart is the same as
name no. _____ on chart no. _____.

2		4		8	
Father		Father of no. 2		Father of no. 4	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Marriage date		Marriage date	
Marriage place		Marriage place		Marriage place	
Death date		Death date		Death date	
Death place		Death place		Death place	
1		5		9	
Name		Mother of no. 2		Mother of no. 4	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Marriage date		Marriage date	
Marriage place		Marriage place		Marriage place	
Death date		Death date		Death date	
Death place		Death place		Death place	
3		6		10	
Mother		Father of no. 3		Father of no. 5	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Marriage date		Marriage date	
Marriage place		Marriage place		Marriage place	
Death date		Death date		Death date	
Death place		Death place		Death place	
7		11		12	
Mother of no. 3		Mother of no. 5		Father of no. 6	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Marriage date		Marriage date	
Marriage place		Marriage place		Marriage place	
Death date		Death date		Death date	
Death place		Death place		Death place	
15		13		14	
Mother of no. 7		Mother of no. 6		Father of no. 7	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Marriage date		Marriage date	
Marriage place		Marriage place		Marriage place	
Death date		Death date		Death date	
Death place		Death place		Death place	

Pedigree Chart

This is pedigree chart no. _____.

Name no. 1 on this chart is the same as
name no. _____ on chart no. _____.

<p>2</p> <p>Father</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>4</p> <p>Father of no. 2</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>Marriage date</p> <p>Death date</p> <p>Death place</p>	<p>9</p> <p>Mother of no. 4</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>
<p>1</p> <p>Name</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>5</p> <p>Mother of no. 2</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>	<p>10</p> <p>Father of no. 5</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>11</p> <p>Mother of no. 5</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>
<p>3</p> <p>Spouse</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>	<p>6</p> <p>Father of no. 3</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>12</p> <p>Father of no. 6</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>13</p> <p>Mother of no. 6</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>
<p>Mother</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>	<p>7</p> <p>Mother of no. 3</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>	<p>14</p> <p>Father of no. 7</p> <p>Birth date</p> <p>Birthplace</p> <p>Marriage date</p> <p>Marriage place</p> <p>Death date</p> <p>Death place</p>	<p>15</p> <p>Mother of no. 7</p> <p>Birth date</p> <p>Birthplace</p> <p>Death date</p> <p>Death place</p>

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband	Wife
Children—continued	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Pedigree Chart

This is pedigree chart no. _____.

Name no. 1 on this chart is the same as
name no. _____ on chart no. _____.

2		4		8	
Father		Father of no. 2		Father of no. 4	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Marriage date		Marriage date	
Marriage place		Marriage place		Marriage place	
Death date		Death date		Death date	
Death place		Death place		Death place	
1		5		9	
Name		Mother of no. 2		Mother of no. 4	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Marriage date		Death date		Death date	
Marriage place		Death place		Death place	
Death date					
Death place					
3		6		10	
Mother		Father of no. 3		Father of no. 5	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Death date		Marriage date		Marriage date	
Death place		Marriage place		Marriage place	
		Death date		Death date	
		Death place		Death place	
7		11		12	
Mother of no. 3		Mother of no. 5		Father of no. 6	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Death date		Death date		Marriage date	
Death place		Death place		Marriage place	
				Death date	
				Death place	
15		13		14	
Mother of no. 7		Mother of no. 6		Father of no. 7	
Birth date		Birth date		Birth date	
Birthplace		Birthplace		Birthplace	
Death date		Death date		Marriage date	
Death place		Death place		Marriage place	
				Death date	
				Death place	

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband	Wife
Children—continued	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	
<div style="display: flex; justify-content: space-between;"> Name <input type="checkbox"/> Male <input type="checkbox"/> Female </div>	
Birth date	Birthplace
Christening date	Christening place
Marriage date	<div style="display: flex; justify-content: space-between;"> Marriage place Spouse </div>
Death date	Death place
Other parents and other spouses	

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			

Family Group Record

Family group record number _____. Page _____ of _____.

Husband

Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	
Death date	Death place	
Burial date	Burial place	
Husband's father		<input type="checkbox"/> Deceased
Husband's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Wife

Birth date	Birthplace	
Christening date	Christening place	
Death date	Death place	
Burial date	Burial place	
Wife's father		<input type="checkbox"/> Deceased
Wife's mother		<input type="checkbox"/> Deceased
Other parents and other spouses		

Children

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Name		<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace	
Christening date	Christening place	
Marriage date	Marriage place	Spouse
Death date	Death place	
Other parents and other spouses		

Family Group Record—continued

Family group record number _____. Page _____ of _____.

Husband		Wife	
Children—continued			
Name			<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name			<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name			<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name			<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			
Name			<input type="checkbox"/> Male <input type="checkbox"/> Female
Birth date	Birthplace		
Christening date	Christening place		
Marriage date	Marriage place	Spouse	
Death date	Death place		
Other parents and other spouses			